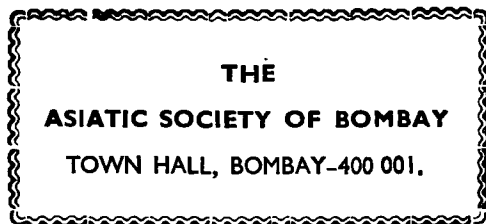




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pere monnan heortan *pet* he onlihteð mid his 3ife. *pet* heo beoð liðe purh un-cladnesse¹. and itenð purh lufe and anoternesne. God is swa paul cweð. *pet* niminde fur and he is un-asecgliche fur. and unisewenlich fur. Bi þam fure cweð þe helende. Ic com forðon *pet* ic walde sendan fur on eorðan. and ic wile þat hit berne. he sende þene halia gast to eorðan and he mid his bleade on-ealde eorðlichen monnan heortan þenne birneð þa eorð² þenne þes eorðliche monnes heorte bið itend to godes lufe. þa *pet* er wes cald purh flesclike lustes. Ni³ na þe halia gast wuniende on his icunde. swa se he isezen wes: forðon *pet* he is unisezenlic. Ac for þere itacnunge swa þe⁴ er seiden. *pet* he wes isezen on culfre and on fure. He is i hate on grekisc paraclitus. *pet* is þe frofre gast. forðon *pet* he ifrefrað þa droriȝan. þa *pet* heore sunnan bireusiað. and 3ifð heom forȝifnesse. and huht. and heore ȝeomerinde mod iliðegað. heo forȝifeð sunna. and he is þe wei to *alre sunnen forȝifenesse. he 3ifð his ȝefe þan *pet* he wule. Summe Men he ȝif wisdom and speche. Summe god iðonc. Summe muchele ileafe. Summe mihte to helene un-trume men. Summe witegunge. Summe iscead godra gast. and ufele. Summe he 3ifð misliche irord. Summen man irecdnesse of misliche spechen. Ealle þas þing and moniȝe oðre deð þe haliȝa gast: to delende uwilchen bi þan *pet* him iwurð: forðon *pet* he is almihtin wurhte. for swa reðe swa he þes mannes heorte and his mod on-lihte: hit iwendeð from ufele to gode. he on-lihte dauðes heorte þa þe he on ȝeoȝope herpan lufede. and warhte hine: to salm wurhtan. Amos het a reoðer heorde þene aw[e]nde þe haliȝa gast to ane gode witege. petrus wes fixere þene iturnde þe þe⁵ ilcan godes gast to apostle. paul *pet* hermede cristene men: þene he iches to larðewe alle þeoden. Matheus *pet* wes cachepol þene he iwende to god-spellere. Ða apostlas ne ðursten bodian þa soðen ileafen for þon eie of þon heðene. Ac þa siððan heo weren itend of þan halia gaste. hi neren aferede of nane licamliche pinunge. and þerfore wið-utan fore godes blisse bodan. Disses deiȝes hehnesse is to heriane. forðon *pet* þe almihti god hine seoffmede*mede⁶ *pet* he walde monna cun on þisse ðeie isundfan. on cristes akennednesse iwearð þe almihtiga

¹unlaðnesse.

God is a consuming fire.

The Holy Ghost inflames the cold hearts of men.

²? eorðe.³? nis.⁴? we.

He is called the Comforter.

*[Fol. 35b.]

The gifts of the Holy Ghost.

The Holy Ghost converts sinners.

⁵ sic.

The apostles durst not preach the Gospel before the Holy Ghost enlightened them.

*[Fol. 36a.]
⁶? seolfe imedemede.

this day became faithful (believing) men God's sons, and even as Christ also saith, "I said ye are God's children." The elect (chosen men) are God's children not naturally, but through the grace of the Holy Ghost. One God is naturally in three persons—the Father, the Son, who is his wisdom, and the Holy Ghost, who is the Will of them both. Their nature is indivisible, ever existing in one Godhead. The same said of his elect, "Ye are Gods." Through Christ's humanity men were redeemed from the devil's bondage; and through the coming of the Holy Ghost men's souls were brought unto God. Christ received humanity at his coming (upon earth), and men received God through the outpouring of the Holy Ghost. The man that hath not God's Spirit in him is not God's. Each man's work sheweth what spirit directeth him. God's Spirit directeth ever to holiness and to goodness. The devil's spirit leadeth ever to sin and to wicked deeds. The Holy Ghost came twice upon the apostles. Christ breathed the Holy Ghost over the apostles before his ascension, thus saying, "Receive the Holy Ghost." Again on this day he (they?) sent—the Almighty Father and the Son—the Spirit of them both upon the apostles. While yet living in the world, the Saviour breathed his Spirit upon the apostles for a sign that they and all Christian men should love their neighbours. Also he sent, as he before promised them, the Holy Ghost from heaven, because that we should love God above all things. The Holy Ghost is one, although he came twice upon the apostles. So also there is one love and two behests, that we should love God and men. But we should learn from men how we may come to love of God, as saith John the Evangelist, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen bodily?" We celebrate the coming of the Holy Ghost with songs of praise for seven days, because he enlighteneth our mind with sevenfold graces (gifts), that is, with wisdom and understanding, with counsel and strength, with good deeds and with piety, and he filleth us with the fear of God. He that through good deserving (deserts) attaineth to these sevenfold graces of the Holy Ghost, will have all bliss. But
 in order to attain to this bliss must believe in the Holy Trinity
 in the Unity, that is, that the Father and his Son and the Spirit
 them both, are three in persons and one God, indivisible.

godes sune to monnesce men ibroht. *and* on þisse deie iweorden
 ileafulle men godes *and* swa se crist cweð. Ic cweðe 3e beoð
 godes bern þa icorene men beoð godes bern : na icundeliche : ac
 þurh þes halzan gastes 3ife. And¹ god is icundeliche on þreom.
 Hadan feder. *and* sune. *þet* is his wisdom. *and* þe halze gast : þe
þet is heore beire wille. Heore cunde is unto-deledlich efer²
 wuniende on ane godnesse. þe ilca cweð. bi his icorene 3e beoð
 godes. Þuruh cristes menniscnesse men weren alesde from deofles
 ðeowdome. *and* þurh þes halze gastes to-cume mennens saule were
 ibroht to gode. Crist underfenc meniscnesse on his to-cume.
and men underfengen god : þurh þes halzan gastes isundunge. þe
 mon *þet* nafð godes gast on him nis he na godes. Elches monnes
 weore cuðan hwilc gast hine wissað. Godes gast wissað efre to
 haliznesse. *and* to godnesse. Deofles gast wissað to sunnan : *and* to
 mandeden. þe halza gast bicom twa ofer þa apostlas. Crist ableow
 þana³ halza gast ofer þa apostlas : er his upst[i]3e þus cweðinde
 onfoð haline gast. eft on þisse deie he sende þe almihtin feder
and þe sune heore * beire gast to þam apostli : þa 3et wuniende
 on þissere weorlde. þe helende ableu his gast on his apostlas
 for ðere itacnunge. *þet* heo *and* alle cristen men scullan lufian
 heore nehstan : al swa he heom er bihet þene ilca gast of
 heofne. forðon *þet* we sculen lufian god ofer alle oðer þing. An
 is þe halie gast þah *þet* he twa bicom ofer þa apostlas. Al swa
 ec is an lufe : *and* twa biboden. *þet* we sculen lufian god : *and*.
 Men. Ac we sculen leornian on mannen hu we mazen bicuman
 to godes lufe. Al swa Iohan þe godspellere cweð. þe *þet* ne lufeð
 his brøðer þene *þet* he isihð. hu mei he lufian god þene *þet* he ne
 isihð licomliche : we wurðiað þes halzen gastes to-cume mid loft-⁴
 songe seofen dazes. forðon *þet* he onlihte ure mod mid seofanfald
 3iðe. *þet* is mid wisdom. *and* anzite mid iðohte. *and* streinde mid
 gode dedan : *and* trefwestnesse. *and* he us ifulð mid godes eize.
 þe *þet* ðurh gode iearnunge⁵ bi-cumð to þissan seofanfalden 3efan
 of. um⁶ halzan gaste : he haueð alle blisse. Ac þe *þet* wule to
 þare 7 bicumen : he scal ileafan on þa halza þreomnesse. *and*
 on so- nnesse. *þet* is þe feder. *and* his sune *and* heore beira
 gast eoð. þreo on hadan *and* an god unto-*delendlich on

The elect
are God's
children.

¹ ? An.

² MS. *efer*.

Through
Christ's
humanity
men were
delivered out
of the power
of the devil.

The Holy
Ghost came
twice over
the apostles.
³ sic.

*[Fol. 36b.]

The Holy
Ghost is one,
although he
came twice
over the
apostles.

⁴ ? lof.

He who will
come to the
gifts of the
Holy Ghost
must believe
in the Trinity

⁵ sic.

⁶ ? þæn.

*[Fol. 37a.]

in one Lordship and Godhead. This belief was betokened by the three thousand men that first inclined to belief, after the coming of the Holy Ghost. And as the three thousand men were one fellowship (communion), even so the Holy Trinity is one God ; and that fellowship is as one-minded (unanimous) as though they were all one in heart and soul, because that of the Holy Trinity there is one Godhead and one nature, and one will and one inseparable work. The faithful (believing) men brought their wealth and laid it at the feet of the apostles. By that is denoted that Christian men should not put their trust in temporal possessions, but in their God alone. The covetous, that setteth his thought on his goods, is the devil's child, except he cease to do so. Because covetousness had no place in the hearts of those who held their goods of little worth, therefore did they put their goods in common amongst them, that they might be in true unity without covetousness. The apostles set their hands over believers, and the Holy Ghost came upon them through their confirmation (bishops); and bishops of the same order are still in God's Church and observe the institution in their confirmation (bishops), so that they place their hands over baptized men and pray that the Almighty Ruler may send them the sevenfold gifts of the Holy Ghost. *Qui vivit et regnat, &c.*

X.

CONCERNING EIGHT VICES AND TWELVE ABUSES
OF THIS AGE.

Omnia nimia nocent, et temperantia mater virtutum dicitur, that is in English, All things overdone (all excesses) are injurious, and moderation is the mother of all virtues. Overliving in eating and in drinking maketh the man unwhole and his soul loathsome to God, and so our Lord hath said in his Gospel. On the other hand, immoderate fasting and too much abstinence in eating and drinking make the man infirm and bring him to great grief, as say the books, That some men fasted so that they sorely afflicted themselves and had no

ane drihtnesse *and* godnesse wuniende þeos ileafan itacneden þa þreo þusend men. *þet* erest buzen to ileafan efter þes halȝa gastes to-cume. *and* alswa þeo þreo þusend weren an iferende¹. alswa is þeo halȝe preomnesse an god. *and* *þet* iferende is swa anmod swulc heom alle an^aweren on heorte. *and* an sawul: forðon *þet* þere halȝan þremnesse is an godnesse. *and* an icunde. *and* an iwille. *and* an worc un-to-delendlich. Ða ileaffullen brohton heore gersum *and* leiden heo et þere apostlan fotan. Mid þan is itacned *þet* cristene men ne sculen heore bileafe bisettan on þere weordliche eahte: ac on heore god ane. þe ȝitsere þe biset his iponc on his ehte: he bið þes deoffles bern buten he hit iswike: forðon heo *þet* þa ȝitsunge heolden heore eahte unwur[ð]liche nefde nenne stude: on heore heortan². *and* for þi heo dudan heore þing heom ȝemene: *þet* heo soðre sibsumnesse butan ȝitsunge beon mihten, þa apostlas setten here hondan ofer ileaffulle men: *and* heom com to þe halȝa gast. þurh heore biseopunge. Biseopas þes ilcan hades on godes ilaðunge. *and* haldað þa isetnesse on heore biseopunge swa *þet* heo setteð heoran *handan ofer ifulȝede men. *and* biddað *þet* þe almihti welden[de] heom ȝende þa seofenfalde ȝife of þam halȝan gaste. *Qui uiuit & Regnat, &c.*

The Trinity in Unity, denoted by the three thousand converts on the day of Pentecost, who were one fellowship.

¹ ? iferedene.

True unity is without covetousness.

² The proper order is—heo heolden heore eaht unwurliche forðon þet þa ȝitsung nef de, &c.

* [Fol. 37b.]

X.

DE OCTO VICIIS & DE DUODECIM ABUSIUIS HUIUS SECULI.

[O]mnia nimia nocent. & temperancia mater uirtutum dicitur. *þet* is on englisc. alle ofer done þing denað³. *and* ifmetnesse is alre mihta moder þe oferlifa on hete *and* on wete macað þene mon un-halne. *and* his saule gode laðeð⁴ *and* swa ure drihten on his godspelle seide. *þet* þer toȝeines unimete festen *and* to michel forhefednesse on hete *and* on wete macað þene mon un-halne *and* on michelere sarinesse bringeð swa swa us seggeð bec. *þet* sume men festen swa *þet* hi swencten swiðe

Of eight vices and twelve abuses of this age.

³ ? deriað.

⁴ MS. laðeð.

Excess injurious. Moderation the mother of all virtue.

reward for that great affliction, but the farther were they from God's mercy. Easily may the man find how he may injure himself, but we must recollect that no self-murderer, that is, self-slayer, shall come into God's kingdom. Now there are eight cardinal sins that reign very powerfully in us. One is called *Gula*, that is, greediness in English, which causeth that the man eateth and drinketh before the time, or, on the other hand, taketh too much to eat and drink. This sin destroyeth both soul and body; for it bringeth upon a man great diseases, and bringeth (him) to death through excessive drink; and it destroys also the man's soul, for it will sin often even when he knoweth not how he conducts himself on account of his immoderate drinking. The second sin is fornication and immoderate lasciviousness, which is called *Fornicatio*. It defileth the man, and of the limbs of Christ maketh whores' limbs, and of God's house the abode of ills. The third sin is *Avaritia*, that is, evil covetousness. It is the root of every crime; it produceth rapine and injustice, theft, leasing and perjury; it is like unto hell, because that they both have such insatiable greediness as to be never full. The fourth is called *Ira*, that is, in English, wrath (anger). It causeth man not to have the control over his anger, and maketh murders and evils of many kind. The fifth sin is *Tristitia*, that is, sorrow of this world; when the man sorroweth altogether too much for the loss of his wealth, which he hath loved too much, and chideth then with God and increaseth his sins. There are two sorrows;—the first is this evil one (just mentioned); the second is salutary, that is, that a man be sorry here in the world for his sins. The sixth is called *Desidia*, that is, sloth in English, when the man desires not to do any good in his life; but is ever unready for any good deed. The seventh is called *Jactantia*, that is, idle boasting in English, when man is greedy of praise, and acts deceitfully, and does more for praise than for the love of God if he distributes aught (to the poor), and therefore the notoriety shall be his reward for the deed, and in the other world his retribution awaiteth him. The eighth sin is called *Superbia*, that is, in English, moodiness (pride). It is the beginning and end of all evils; it turned angels into horrible devils, and maketh man also, if he wax very proud, the associate of devils, who previously fell out of heaven through pride. Now are there eight head (cardinal) virtues which

heom seolfe. *and* nane made nefden for þa michele iswinche. ac þes þe fir weren fram godes milce [E]aðe mei þe mon fundan hu he hine seolfe amerre. ac we scole witan. þet nan seolf cwale þet is aȝen-sclaza ne cumeð to godes riche. Nu beoð .viii. heofod sunnan þe rixað on us to swiðe. On is icweðen. *Gula.* þet is ȝiferneſse on englisc. þeo deð þet mon et er timan. *and* drinceð. oðer eft to muchel nimeð on ete oðer on wete. Deos sunne fordeð eiðer ȝe saule. ȝe lichoma. for *heo maceð þan men muhele untrumneſse *and* to deþe bringeð mid unmete drunche. *and* heo fordeð ec þes monnes saule for heo scal suneȝan oft. þenne he nat hu he ferð for his feondlican drunche. Þa oðer sunne forliger *and* unimete galneſse. þet is ihatan *fornicatio*. He buleð¹ þene mon *and* maceð of cristes leoman heoranna leoman : *and* of godes husa gromena wuniunge. þa þridde sunne is. *Auaricia.* þet is þeo ufele ȝitsunge. heo is more of elchere wohneſse heo macač reaflac *and* unrihte domes. stale *and* lesunge. *and* forsworeneſse. heo is helle iliche. forðon þet hi ba habbeð un-aſillendliche gredineſſe : þet hi nefre ne beoð fulle. þeo feorð[e] sunne is ihatan. *Ira.* þet is on englisc wemodneſſe. heo deð þet þe mon ne ah his modes iwald *and* heo macač monſlehtas. *and* monies cunnes ufel. Þeo fiftte sunne is. *Tristicia.* þet is piſſere worlde ſarineſſe þenne þe mon sorȝeð alles to swiðe for his hehte lure. þe he luuede to swiðe. *and* chit þenne wið gode. *and* his sunnen echeð. Twa ſarineſſe beoð. an is þeos uuele oðer is halwende. þet is þet mon beo ſari her on worlde for his sunnen. Þeo ſixte is ihatan. *Desidia.* þet is ſlewðe on englisc þenne þan mon ne luſt on his liue nan god don. *and* bið eure unȝearu to elchere duȝeðe. *Þe ſcofeðe sunne is icweðen. *Iactancia.* þet is idelȝelp on englisc. þenne mon bið lof-ȝeorn. *and* mid fikenunge fearð *and* deð for ȝelpe mare þenne for godes luue. ȝif he awiht delan wule. *and* forðon bið þe leſſe² his edlen þere dede. *and* his wite abideð on þere oðre weorlde. Þe ehtuðe sunne is ihatan. *Superbia.* þet is on englisc, modineſſe. Heo is ord *and* ende of alle uuele. heo macode englas to ateliche deoflan *and* þene mon makeð ec ȝif³ heo modigað to swiðe þes deofles ifere : þe feol er ut of heouene þurh modineſſe. Nu beoð .viii.

Exceſs in faſting is not commendable.

There are eight cardinal ſins.
1. Gluttony.

*[Fol. 38a.]

2. Adultery.

1 ? befulleð.

3. Avarice,

4. Anger.

5. Wanhope.

6. Sloth.

*[Fol. 38b.]

7. Boasting.

2 ? for hiſſe.

8. Pride.

3 MS. ȝis.

may overcome all these sins, through God's assistance. The first is *Temperantia*, that is, moderation in English, that man be moderate in all things and partake not of too much in eating and drinking, nor sit at his table before time. Brutes eat as soon as they get it, but the discreet man ought to keep to his meals, and then in reason adhere to his regimen. Then may he in suchwise overcome greediness. The second virtue is *Castitas*, that is, cleanness (chastity) in English, that the layman should keep himself without fornication lawfully and reasonably. The consecrated servant of God should ever observe his chastity above all things, and thus then shall the foul lasciviousness be overcome. The third virtue is *Largitas*, that is, liberality in English, that a man should wisely spend the things which God gives him to enjoy in this life and not for worldly praise. God desires not that we be greedy niggards, nor also for worldly praise that we waste our property; but let us deal out our wealth wisely so that it may be pleasing to the Lord; and if we give alms, let us give them without boasting, then may we destroy the excessive covetousness. The fourth virtue is *Patientia*, that is, in English, patience (forbearance), that the man be patient and forbearing for God's sake, and ever let his discretion prevail over his wrath; for the Saviour speaketh thus in his Gospel, *In patientia vestra possidebitis animas vestras*, that is in English, In your patience ye have preserved your souls; and again the heavenly wisdom saith, *Ira requiescit in sinu stulti*, that is, Anger hath its dwelling in the bosom of the fool, that is, when the man is very angry-minded; and the Almighty Judge shall judge you with righteousness, and therefore we should overcome wrath with forbearance. The fifth virtue is *Spiritualis letitia*, that is, ghostly bliss, that the man rejoice in God amidst the sorrows of this stark (harsh) world, so that we be not despairing in misfortunes, nor, on the other hand, rejoice too extravagantly in prosperity. And if we lose these poor worldly things, then we shall know that our abode is not here, but in heaven. If we trust in God, as the Apostle hath said of himself and other righteous men, *Nostra autem conversatio in celis est*, that is, our dwelling is in heaven, thither we shall hasten from this tribulation with spiritual joy; then shall the evil sorrow withal be overcome through our good endurance. The sixth virtue is *Instantia boni operis*, that is, diligence in good

heafod mihtan. þe mazen ouercumen alle þas sunnan þurh drihtnes fultum. An is [Temperantia] þet is metnesse on englisc. þet mon beo imete on alle þing and to muchel ne pigge on ete and on wete. ne er timan to his borde ne sitte. Nutenu etað swa er¹ swa hi hit habbeð. ac þa iscead-wise mon scal kepan his meles and þenne mid isceade his isetnesse halden. þenne mei he ouercuman swa þa 3iue[r]nesse. Þe oðer mihte is *Castitas*. þet is clenesse on englisc. þet þe leawde mon hine halde butan forlizere on rihte laze. and mid isceadwisnesse. þeo ihadode godes þeowa halde eure his clenesse ouer alle þing. and þenne bið ouercumen swa ec þa fule galnesse. Þe þridde mihte is. *Largitas*. þet is custinēsse on englisc þet mon wisliche *spene þa þing þe him god lene on þisse liue to brukene. and noht for world zelpe. God nele þet we beon gredie 3itseras. ne ec for weorld zelpe forworpan ure ehtan ah dele we ure ehtan mid wisdom. swa þet hit drihtne likie. and 3if [we] almesse doð! don hi butan zelpe þenne maze we fordon swa þa deofliche 3itsunge. Þe feorðe mihte is. *paciencia*. þet is on englisc ipuld. þet þe mon beo ipuldi. and þolemod for godes luue. and lete elchur² his iwit weldre pene his wreððe. forðon þe helend cweð þus on his godspel. *In paciencia uestra possidebitis animas uestras*. þet is on englisc. on eower ipulde 3e habbeð eower saulen ihaldene and eft þe heouenlich[e] wisdom cweð. *Ira requiescit in sinu stulti*. þet is wreððe hafð wununge on þes dusian bosme. þet is þenne þe mon bið to redmod. and þe al weldenda dema demeð eou mid rihtwisnesse. and we sculen mid ipulde ouercuman þa wreððe. Þe fifte mihte is. [*Spiritualis laetitia*] þet is gastliche blisse þet þe mon on god blissie bitwuxe þa sorinessen þissere sterke worlde. swa þet we³ on unilimpan to ormode ne beon! ne eft on iselhðan to swiðe ne blissian. and 3if we forleosað þas lenan world-þing! þenne we sculan witan þet ure wununge nis nauht her! ac is on heuene! 3if we hopiað to gode swa þe apostel seide bi him and bi oðran rihtwise. [*Nostra autem conversatio in celis est.*] þet is ure wununge is on heuene. þider we sculen *hihȝen of þissere erfeðnesse mid gastlichere blisse. þenne bið þa ufele sarinesse mid alle ouercuman mid ure gode ipulde. Þe sixte mihte is. [*Instantia*

Eight cardinal virtues.
1. Moderation.

¹ ? ec.

2. Chastity.

3. Liberality.

* [Fol. 39a.]

4. Patience.

² ? æfre.

5. Spiritual bliss.

³ MS. þe.

Our conversation is in heaven.

* [Fol. 39b.]

6. Perseverance in good works.

works, for if we be diligent in good works then may we in this wise overcome sloth, for it will be a longsome (lasting) reproach (to us) if all our life be in vain here. The seventh virtue is *Caritas*, that is, true love to God and to man; that we should engage in good works for the love of God, and not for the sake of idle boasting (vain-glory), which is displeasing to him; but let us do alms as he hath taught us, for love to God, and not for praise; so that our Lord may be ever praised in our good works, and that vain-glory be ever despicable in our sight. The eighth virtue is called *Humilitas*, that is, true meekness towards God and to man, with purity of mind; for he who is [wise] is never proud. Of what may the man be proud? though he be well-to-do and prosperous he may find many who are better to do and of higher estate than he. Nor, on the other hand, may he be proud of his weal, or of his wealth, because he knoweth not the day nor the hour that it shall all pass away. Nor of anything ought a man to be proud, if he is wise. Now ye have heard how these holy virtues overcome the sins which the devil soweth in us, and if we will not subdue them they will sink us into hell. We may through God's help overcome the devilish sins through warfare, if we keenly fight; and finally obtain for ourselves the everlasting honour ever with God himself, if we strive for it now while here. Now there are twelve vices, which we shall first declare to you in Latin, and afterwards in English. *Duodecim abusiva sunt seculi. Hoc est. Sapiens sine operibus bonis. Senex sine religione. Adolescens sine obedientia. Dives sine elemosina. Femina sine pudicitia. Dominus sine virtute. Christianus contentiosus. Pauper superbus. Rex iniquus. Episcopus negligens. Plebs sine disciplina. Populus sine lege; et sic suffocatur justitia Dei.*

Twelve abuses there are in this world for harm to all mankind if they might hold sway; and they subdue righteousness, and mar belief, and bring mankind, if they were able, into hell. That is, if the wise man be without [good works, and if the old man be without] piety, and if the young be without obedience, and the rich without charity (alms-deeds), woman without purity, and the lord (ruler) without might (virtue), and if the Christian man

boni operis.] *pet* is anrednesse godes werkes. for 3if weo beoð anrede on ure gode werckan! þenne mæze we swa ouercumen þa slauðe. for hit bið lonsum bismer 3if al ure life bið on unnet her. Þe seofeðe mihte is. [*Caritas.*] *pet* is soð luue to gode *and* to monnen. *pet* weo on gode weorcas godes luue kepan! *and* naut idelzelp þe is him ansete. ac uten don elmessen swa he us tehte gode to luue. *and* naut for herunge. ac *pet* ure drihten beo eure ihered on ure godan weorcan. *and* þe idele zelp us beo eure. unwurð. Þe eahtuðe mihte is ihaten. [*Humilitas.*] *pet* is soð edmodnesse to gode *and* to monnen. mid modes lusternesse.¹ for þe þe bið [wis] he neme² modi. On hwan mei þe mon modegian þeh he beo wel iþozen *and* iþungen. for he mei findan fele þe beoð bet iþozen *and* istozen þene he. Ne eft he ne mei on his welan. ne on his ehte modegian. forðon *pet* he nat þene dei ne þene time þe hit al forletan scal. Ne on nane þinge ne ah þe mon to modegian. 3if he wis bið. nu³ 3e habbeð iherd hu þes halie mihten ouercumað *þa sunnan þe deouel bisaweð on us. *and* 3if we nelleð heom ouercuman. hi bisencheð us on helle. [W]e mazen þurh godes fulste þa fondliche sunnan mid icompe ouercuman. 3if we kenliche fehtað *and* habban⁴ us on ende þene eche wurðment a mid gode seoluan. 3if we swincað nu her. Nv beoð .xii. unþeawes. þe we sculen eou seggan erest on bocleden: *and* siðþan on englisc. *Duodecim abusiua sunt seculi. Hoc est. Sapiens sine operibus bonis. Senex sine religione. Adolescens sine obediencia. Diues sine elemosina. Femina sine pudicitia. Dominus sine uirtute. Christianus contenciosus. Pauper superbus. Rex iniquus. Episcopus negligens. Plebs. sine disciplina. Populus sine lege. & sic suffocatur iusticia dei.*

7. Charity.

8. Humility.

¹ ? hlutterness,
² ? ne wurðneure.

Eschew pride.

³ MS. hu.

*[Fol. 40a.]

⁴ ? originally habbeð.
 Of twelve vices.

[T]welf unþeawes beoð on pissere weorlde to hermen alle monnen. 3if hi moten rixian *and* hi aleggað rihtwisesse. *and* þene ileafan amerrað. *and* monzun bringeð 3if hi motan to helle. Þet is 3if þe wisa mon bið butan [gode wercan. *and* 3if þe alde bið butan⁵] treuscipe. *and* 3if þe 3unge bið butan hersumnesse. *and* þe richen butan elmesdedan. wif butan clenesse. *and* þe lauere butan mihte. *and* 3if þe cristene mon

These vices
 mar belief.

⁵ See p. 109,
 1. 3.

be quarrelsome, and if the poor be proud, and if the king be unrighteous, and if the bishop be negligent, and the people without correction or without law. Now if the wise man who should give other men good example be without good works, will not his lore then soon be of little value to the laity, if he himself will not do as he teacheth them to do? His lore will not be profitable or acceptable to the laity, if he by his works sets aside his own teaching. Again, if the teacher fall into error, who shall afterwards be his teacher? If the eye becomes blind, the hand will not be well-seeing. The old man who is without religion is like the tree that beareth leaf and blossom but no fruits, and is worthless to its owner. What is ever so foolish and blockish as the old man that will not turn his thoughts to God with good intent, when his limbs show him that he will not be long alive? A young man may doubt whether he may live, but the old man may certainly look for death. The old man should guard against evil thoughts, for the heart nor the tongue become old, but these two things oft injure the old man. Let the old man observe therefore what is profitable to old age, and disregard those things that hurt the soul. The third abuse of this world is, that the young man be without obedience. Unworthy shall he be in old age that other men should be subservient to him who in his youth would not honour his elders. Our Saviour in his youth was obedient to his parents, and his heavenly Father he obeyed even to the death. And as it behoves the old man to have virtuous habits and true religion, so also it becomes the young man that he have obedience and submission. God's law biddeth also each man ever to honour his father and his mother with much honour, and if he curseth them he is worthy of death. The fourth abuse is that the rich man should be without charity (alms-deeds) and hide his goods, and assuredly earn for himself hell-torment. Accursed is the covetous who comes to destruction through his wealth, and through his own goods perishes ever in eternity; but blessed are ever the meekhearted, for they shall find mercy. Again, he who gives alms for his Lord's love, hides his treasure in heaven, where no thief may steal away (his) treasures, but where they shall be an hundredfold preserved for him. In many ways may a man do alms—in meat and drink, and also in clothing; and by

bið sacful. *and* 3if þe wrecche bið modi. *and* 3if þe king *bið
 unrihtwis. *and* 3if þe biscop bið 3emeles. *and* þet folc butan steore
 eft¹ butan laze. Nu 3if þe wisa mon bið butan gode wercan. þe þe
 oðer monnen scolde sullan gode bisne. hu ne bið sone his lare þan
 lewede monnen unwurð. 3if he seolf nule don swa swa he heom
 techeð to donne! Ne bið naut his lare fremful ne icweme þan
 ileweden! 3if he mid wercan to-werpeð his bodunge. Eft 3if þe
 larðeu dwelað. hwa bið siððan his larþeu! Gif þet e3e ablindað!
 ne bið naut þe hond wel lokinde. Þe alde mon þe bið butan
 treowscipe. bið iliche þan treo þe bereð lef *and* blosman. *and*
 nane westmas ne bereð. *and* bið unwurð his lauerde. Hwet is
 eure swa dusi *and* swa stuntlic swa is þet þe alde mon nule his
 mod to gode awendan mid gode huhte. þenne his leoman him
 cuþað þet he ne bið quic longe! 3unge monnan mei tweonian
 hweðer hi moten alibban. ac þe alde mei him witan iwis þone
 deð. Ðan alden his to warniene wið uuele ipohtas for þeo heorte
 ne aldeð naut ne þa tunge. ac þas twa þing deriað oft þan alden.
 Wite for þi þe alde alde² hwet is elde bihouige. *and* þa 3ing for-
 seo þat his saule deriað. Þe þridde unþeau is on þissere worlde.
 þet 3ung mon beo butan ihersumnesse. *vnwurðe bið þe on elde
 þet him oðer men þenien³ þe on his 3uheðe nule his eldian⁴ her-
 sumian. Vre helend on his 3uheðe wes ihersum his cunne. *and* his
 heouenlich federe he hersumede to 3a deðe. Swa swa þan alden
 bihouað du3ende þewas *and* [t]riwe treofestnesse! swa biriseð
 þan 3ungan þet he abbe ihersumnesse *and* ibuhsumnesse. Godes
 laze bit ec mon wurðie efre his feder *and* his moder mid muche-
 lere wurþunge. *and* 3if he heom werieð! he bið deðes wurðe.
 Þe feorðe unþeu is þet þe riche mon [beo] butan elmesdedan. *and*
 bihude his feh. *and* 3eornliche halde hit him to helle wite. vnisel
 bið þe 3itsere þe þurh his iselheðe leosað. *and* þurh his ah3ene ehte
 forwurð a on echnesse. ac iselie beoð efre þa mildheortan. for þi
 heo imetað þa mildheortnesse. Eft þe ðe deleð elmessan for his
 drihtnes luuan! þe bihut his gold hord on heouene riche. þer nan
 þeof ne mei [his] maðmas forsteolan. ac heo beoð bi hundfalde
 ihalden him þer. On monie wisen mon mei wurchen elmessan.
 on ete *and* on wete. *and* ec on iwedan. *and* þet mon gistas

*[Fol. 40b.]]

1. Of the wise
man without
good works.¹ sic.2. Of the old
man without
belief.The tongue
and the heart
do not get
old.² sic..3. Of the
young man
without
obedience.

*[Fol. 41a.]

³ MS, we-
nien.⁴ ? eldrau.4. Of the rich
man without
charity.Of divers
kinds of
almsgiving.

receiving strangers, and visiting sick men, and comforting the sorrowful, or by leading a blind man, or supporting the infirm, or healing the sick, if he know aught of leech-craft (the healing art) ; or if he forgiveth those who have offended him ; or if [he succour] the distressed ; or if he carry [a dead] man to the tomb. All this is alms ; and also that a man chastise the frail body, for correction, which must be corrected, for that is mercy that the wise man with reproof rectify the unwise. Lay never up in thine hoard what may be of service to destitute men, for thou thyself enjoyest not thy weal, though thou keep it secretly (hoarded up). Thou gatherest more and more, and men die of hunger, and thy wealth rots before thine eyes. Let us not do so, but let us do as our Lord hath commanded us. He hath said in his gospel, *Date elemosinam, et omnia munda sunt vobis*, that is, Give alms, and all things shall be pure to you. The fifth abuse is, that a woman be without chastity. An unclean woman suffers shame in this world, and is despicable in this life, and after this life shall have no joy with God. Wisdom is needful to men, and chastity to women, for chastity shieldeth them from vices. Where chastity is, there also are good virtues ; and the chaste woman shunneth covetousness, stirs not up strife, but appeases wrath, and scorns lasciviousness and covetousness ; she guards herself against drunkenness, and loves not idle words. Verily chastity subdues all vices, and observeth good virtues which are pleasing to God and man. The sixth abuse is, that he who is appointed a lord (ruler), cannot, for pusillanimity, check his men, but is so powerless in mental vigour that he dare not cause his men to stand in awe of him, nor will teach them to follow any wisdom. Some lords approach God through their lordship, as Moses the leader did, who spake to Almighty God ; and some lords in their rule displease God, as Saul the king did, who disregarded God's commands. The lord shall be gentle to the good, and awful (terrible) to the wicked, so that he may put down their folly ; and he shall be true to his word, and listen to wise lore (counsel). The good men shall love him for his gentleness, and the foolish shall ever fear him, else his reign shall neither be firm nor lasting. He shall so conduct himself that a man may contradict him and remind him of his needs (faults) ; and whatsoever the lord may do harshly to his men, it must be done for

underuo. *and* to seke monan ga. oðer sarine frefrað. oðer blindne mon let. oðer bereð unhalne. oðer unhalne lechnað zif he lechedom con. *oðer zif he miltsað¹ þan men þe hine abelh. oðer zif he ʒeher-godne² mon fereð to buriene. Al þis bið almesse *and* ec þet mon biswinke þene stunte lichome for steore þe þe³ steoran scal for þet is mildheortnesse. þet þe wisa mon mid steore þene unwisan irihleche. Ne ligge nefre on pine heorde. þet haeuelese monnam meie fremian. for þu ane ne brukest naut þinra welena : þah þu hi demliche⁴ halde. Ðu gederast mare *and* mare. *and* men cwelað on hungre. *and* þine welan forrotiað biforan þine ehʒan. Ne don we nauht þus. ac uten don al swa ure drihten cweð. he seide on his godspelle. *Date elemosinam : & omnia munda sun[t] uobis.* þet is. deleð elmesse *and* alle þing eou beoð clene. Þe fifta unþeu is þet wif beo buten clenesse. Vnclene wif poleð scome on weorlde. *and* unclene wif bið unwurð on liue. *and* efter þisse liue nane blisse nafð mid gode. Wisdom biriseð weran. *and* clenesse birisað wifan. for þe clenesse iscilt heo wið u[n]þeawes. Ðer þa clenesse bið : þer beoð ec þa gode þeawes *and* þet clene wif scunað ʒitsunge *and* cheste ne sturað. ac heo gestilð groman *and* forsihð galnesse *and* gredinesse forhoʒað. heo hi wernað wið drunkenesse *and* idele weord. *ne luuað. Iwisliche þa clenesse iwelt alle unþeawes *and* halt gode þeawes þe gode likiað *and* monnan. [þ]e sixte unþeau is þet þeðe to lauerde bið iset. þet he for modleste ne mei his monnan don stere ac bið swa milhtles on his modes streche. þet he his men eisian ne der ne to nane wisdomes heom nule wissian. Summe lauerdes inehlecheð gode þurh heore lauer[d]scipe swa Moyses þe heretoʒa dude þe to þan almihtizan gode spec. *and* summe lauerdes on heore onwalde god gremiað. swa saul þe king dude þe forsech godes heste. Ðe lauerd scal beon liðe þan godan *and* eisful þan dusian þet he heore dusi alegg. *and* he scal beon weordfeste. *and* wise lare lusten. Hine scule þa gode men lufie for his liðnesse. *and* þa dusian him sculen efre adredan. elles ne bið his rixlunge ne fest ne lonsum. he scal beon swa iweorht þet him mon mote wið speken *and* his neode menan. *and* swa hwet swa þe lauerd speke to his men sterliche : do hit for rihtwisnesse

Of alms-giving.

* [Fol. 41b.]

¹ MS. nultsað.

² ? insert here efter neode ideð. oðer zif he forðfarene.

³ sic.

Hoard not up thy wealth.

⁴ ? dernliche.

5. Of the woman without chastity.

Description of a virtuous woman.

* [Fol. 42a.]

6. Of the lord (ruler) without true courage.

Moses a type of a wise ruler.

Description of a good ruler.

righteousness and for God's awe, and not for (his own) anger. It is written in books that he that allows evil is as guilty as he who commits it, if he may amend it and takes no heed of the amendment. He shall with righteousness bow to God, for he can have no power aright without God's help, as saith God. The lord shall take heed that he have God's help, and he shall nowhere be distrustful of God's help. If God be his helper, nowhere shall his power be despised, because there is no power except from God. *Qui suscitatur de pulvere egenum, et de stercore erigit pauperem*, that is, God raiseth from the mire whom he will, though he were erewhile poor, and maketh him a lord. And again the prophet speaks of God, *Deponit potentes de sede et exaltat humiles*, that is, The Lord casteth down the proud from their seats and exalteth the meek. And again the Scripture saith, *Deus superbis resistit, humilibus dat gratiam*, that is, God resisteth the proud and giveth strength to the humble, that all the earth may be obedient to him and honour his name. The seventh vice is, that the Christian man is contentious (quarrelsome). Of Christ's name is the Christian called, that is, the Christian man who is baptized in Christ: then if he be contentious, assuredly he is not a true Christian. Verily there is no man a true Christian, unless he imitate Christ. Christ would not scold nor chide, as his Father's voice spake of him, "Here is my child who is very dear to me, and I have set my spirit over him; he chideth not with contention, he stirreth not up strife, neither in the street heareth any man his voice." The Lord saith also in his Gospel that they are God's children who are peaceable and raise not up strife: and even as the peaceable are assuredly children of God, so also are the quarrelsome the children of the devil. We all address God, and say *Pater noster*, that is, Our Father which art in heaven, but we may not have the heavenly inheritance except we be devoid of all strife. The eighth abuse is, that the poor man should be proud. Many a man hath not wealth and yet hath pride, and is poor before the world and accursed before God, when he raiseth his thought with pride against God, and will not observe humility in his poverty. Christ saith in his gospel of the spiritually poor, *Beati pauperes spiritu, quoniam ipsorum est regnum celorum*, that is, Blessed are the poor who are poor in spirit, for theirs is the joy of heaven's kingdom.

and for godes ege and noht for wreððe. hit is awriten on boken.
 þet þe bið al swa sculdig þe þet uuel iþeuað : swa þe þe hit deð. He is guilty who allows evil to pass unreproved.
 3if he hit betan mei : and umbe þe bota[ne] ho3að. he scal hine
 mid rih[t]wisnesse ibu3an to gode. for he ne mei habben nane
 mihte *to rihte butan godes fulste swa god cweð. De lauerd *[Fol. 42b.]
 scal biho3ian þet he habbe godes fultum and he ne scal nohwer
 ortrowian bi godes fultum. Gif god bið his ifulsta : ne bið his
 mehte nohwer for-se3en. for þon þe nan mihte nis bute of gode.
Qui suscitāt de puluere egenum. & de stercore erigit pauperem. God abases the proud and exalts the meek.
 þet is. God ahef of mexe þene mon þe he wule þau he were er
 wreche and macað hine to lauerde and eft þe witega seið bi
 gode. *Deponit potentes de sede & exaltat humiles.* þet is. Drihten
 aworpeð þa modian of heore heh setle and on-hefð þa mildan
 and eft þet writ cweð. *Deus superbis resistit : humilibus dat gratiam.* þet is. Drihten widset þan prudan and 3eueð þan ed-
 meodan streinþe þet al middel eard beo him ibuhsum : and his
 nome herize. 7. Of the quarrelsome Christian. 1 The þ is by a later hand.
 Þe¹ seofeðe un-peaw is þet þe cristene mon beo sacful.
 of cristes noman. is cristianus icweðen. þet is þe cristene mon þe is
 on criste ifuleh3ad. þenne 3if he bið sacful : soðliche ne bið he noht
 wel cristene. Soðliche nis nan mon wel cristene : butan þe þe
 criste euenlecheð. Crist nalde flitan ne chidan. swa swa his feder
 stefne cweð bi him. Her is min child þe me is swiðe leof and ic
 sette minne gast ouer him. He ne flit mid cheste. ne he sake ne
 sturað. ne on strete ne ihereð nan mon his stefne. Drihten seið ec
 on his godspelle þet þa beoð godes bern þe beoð isibsumme ac sake
 ne sturiað. and swa swa [þa] isibsumma *beoð soðliche godes bern :
 swa beoð ec þa sacfulle soðliche deofles bern. Alle we cleopiað to
 gode : and cweðað. *pater noster.* þet is. þu ure feder þe ert on heuene
 ac we ne mazen habben þene heouenlichen epel : butan we beon
 *clene from alle sake. [Þ]e ehtuðe unþeau is þet þe wrecche mon 8. Of the poor man who is proud.
 beo modi. Moni mon nað ehta. and þeh haueð modinesse and
 is erm for worlde. and uniseli for gode. þenne he arereð his mod
 mid modinesse on3ein god. and nule on his ermðe : edmodnesse
 halðen. Crist cweð on his godspelle bi þan gastliche wrecchan.
Beati pauperes spiritu : quoniam ipsorum est regnum celorum. Blessed are the poor in spirit.
 þet is. eadi3e beoð þa wrecchan þe on gaste beoð wrecchan : for

They are poor in spirit who for God's love are meek and humble ; for humbleness of mind may obtain God's kingdom sooner than the poverty which cometh of misfortune. Assuredly the rich that live righteously may be reckoned amongst God's poor if they have meekness and forsake superfluity (extravagance), as King David saith of himself, *Ego egenus et pauper sum, Deus adjuva me*—I am needy and poor, but, O God, aid me. The proud poor for the pride of his mind is rightly reckoned (in books) amongst the rich ; and the humble rich, though he have wealth, may be amongst God's poor, if he pleaseth God. The ninth abuse is that the king is unrighteous. The king is chosen for that which his name declareth. King is called *rex*, that is, governor (director), for he shall direct his people with wisdom, and put down wrong, and exalt belief (faith). Then is it a grievous thing if he be unrighteous, for he may direct none aright if he himself is unrighteous. The righteousness of the king exalteth his throne, and his soothfastness (truth) establisheth the government of the people ; that is the king's righteousness, that he oppress not wrongfully the poor nor rich, but judge every man equitably. He shall protect widows and orphans, and suppress stealing, and forbid whoredom, and banish thieves from his kingdom ; and withal, he shall put down witchcraft, and he shall not tolerate soothsaying. The wise men shall advise him and he shall never be passionate. He shall ever protect God's minsters, and feed the poor, and boldly fight against an invading host, and preserve his kingdom. He shall appoint him trustworthy men for sheriffs, and for the fear of God lead a good life, and be unmoved in tribulation and meek in peace (prosperity), and shall not suffer his offspring to be unrighteous. He shall pray at the appointed times, and ere meal times shall not touch meat, for that it is written, "Woe to the people where the king is a child, and where the leaders eat in the early morning unlawfully !" If the king will with carefulness observe these afore-said precepts, then shall his kingdom be prosperous in this life, and after this life he shall go to the eternal life for his piety. And if he disregard these precepts and this lore (instruction), then shall his land be ever and anon impoverished either by war or by famine, or by disease or by tempests, or by wild beasts. Let the king

heore is heouenriche murhðe. Ða beoð wrecchan on gaste þe for godes luue beod milde *and* admode. for þon þe þes modes edmodnesse mei biȝetan godes riche reðer þen þe haueleste þe of henðe cumeð. Gewisliche þa richan þe rihtliche libbað mazen beon bitwixen godes wrecchan ȝif heo edmodnesse habbeð *and* ouerflowendnesse forletað swa swa þe king dauid cweð bi him seoluen. *Ego egenus & pauper sum! deus adiuua me.* þet is. Ic em þarua *and* wrecche. ac god fulst þu me. Ðe modie wreccha for his modes upahfednesse is to richan itald rihtliche on boken *and* þe edmeda riche þah he ehte habbe mei beon godes wrecche. ȝif he gode icwemeð. [þ]e nihȝeðe unþeau is þet þe king beo unriht[is]. Ðe king bið icoren to þan þe him cuð his noma. *King is ihaten *rex!* þet is wisegend for he scal wissian mid wisdom his folke *and* unriht aleggen *and* þene ileaue areren. þenne bið hit ermlic. ȝif he bið unrihtwis. for he ne mei nenne irihtlechan! ȝif he bið him seolf unrihtwis. Ðes kingges rihtwisnesse arereð his kine setle *and* his soðfestnesse istapeleð þes folkes stere. Ðet is kinges rihtwisnesse þet he mid wohȝe ne of-sitte ne ermne ne eadine. ac elche men deme riht. He scal biwerian widewan *and* steopbern *and* stale aleggen *and* heordom for-beodan. *and* þeouas addriuan. of his erde mid alle *and* he scal wicche creft aleggan *and* wizelunge ne geman wise men him scule readan *and* he ne scal beo nefre wemod godes minist[re]¹ he scal mundian efre. *and* fedan wrecchan. *and* festliche winnan wið onsiȝend-ne here. *and* haldan his epel. He scal soðfeste men setten him to irefen. *and* for godes eie libban his lif rihtliche *and* beon on erfeðnesse anred *and* edmod on stilnesse. *and* his of[s]pringe ne ipaue þet hi beon unrihtwise. he scal hine ibidan on a-sette tidan². *and* er meltiman metes ne arinan. for hit is a-writen þet wa þere þeode þer þe king bið child. *and* þer þa aldor-men etað on erne marȝen ulaȝeliche³. Gif þe king wule mid carfulnesse haldan þas bebodan! þenne bið his riche isundful on liue. *and* efter þisse liue he scal faran to þan eche liue for his treowscipe. And ȝif he forsihð þas isetnesse* *and* þas lare! þene bið his erd ihened oft *and* ilome eiðer ȝe on herȝunge. ȝe on hungre. ȝe on cwalme. ȝe on uniwidere. ȝe on wilde deoran.

Of the poor in spirit.

The proud poor is rich before God.

9. Of the king who is unrighteous.

* [Fol. 43b.] The meaning of the word king.

The duties of a good king.

1 The contraction is scarcely legible; ? read minstre.

2 MS. ridan.

Woe to the people when the king is a child. (Eccles. x. 16.)
3 ? ulaȝe-piche.

* [Fol. 44a.] The evils that shall befall the country of a bad king.

take heed how it is written in books, if he holdeth not righteousness, that even as he is exalted on his throne before other men, so shall he be hurled down to the lowest torment under the unrighteous devil, whom he previously obeyed and pleased. The tenth abuse is that a bishop is negligent. *Episcopos* is a Greek name, which is in Latin *speculator*, and in English watchman, for he is ordained to the end that he may overlook the lewd with his superintendence (care), as God himself saith to Ezekiel the prophet, *Speculatorem dedi te domui Israel* ; that is, I have made thee to be a watchman unto the house of my people Israel, that thou shouldst hear my word and shew them the speech of my mouth, and if thou wilt not tell the unrighteous of his unrighteousness, then the unrighteous shall die in his unrighteousness, and in indignation I shall require of thee his blood ; and if thou warnest the unrighteous man and he will not turn from his sins through thee, he dieth in his unrighteousness, and thy soul shall be quit. Thus speaketh our Lord to bishops. Now if the bishop be negligent when he is God's messenger and ordained as instructor to the lay-folk, then shall many souls perish, and he himself forthwith for his negligence. But the people are blessed through a wise bishop, who declareth to them God's law and tends them under God, as a good shepherd, so that they may be saved and that he may receive the reward. The eleventh abuse is that the people be without instruction. Many follies there are where no discipline is, and where the foolish man is bold and where error reigns supreme. There shall it be hard for any wise man to dwell, and therefore saith the Psalmist, speaking in these words, *Apprehendite disciplinam nequando irascatur Dominus et pereatis de via justa* ; that is, in English, Receive correction lest God be angry with you, and ye then perish from the right way. Also the apostle Paul saith in his Epistle, Continue in discipline, for ye shall be as fornicators if ye live without correction. Again, the prophet Isaiah concerning the same says, *Quiescite agere perverse, discite bene facere* ; that is, Cease unrighteous deeds, and learn to do good ; and David saith also, *Declina a malo et fac bonum* ; that is, Turn from evil and do good. If thou be evil, turn thee from evil, lest thou perish at the last incorrigible. The twelfth abuse is that the people be without law. We may not observe Moses' law in the olden manner after our Lord's

Wite ec þe king hu hit is icweðen on boken. 3if he rihtwisnesse ne halt. þet swa swa he is on heuene¹ on his kine setle to-foran oðer mennen: swa he bið eft inipered on þan neopemeste pinan under þan unrihtwise deoule þe he er iherd and icwemde. [P]e teouðe unþeau is þet biscop beo 3emeles. *Episcopus* is gerkisc noma þet is on boc leden speculator. and is on englisc scawere. for he is iset to þon þet he scal ouerscawian mid his 3eme þa lewedan. swa god seolf cweð to ezechiele þan witegan. *Speculatorem dedi te domui israel.* þet is. Ic þe 3ef to scawere mine folke israeles hirede. þet þu ihere mine word and of mine muðe mine speche heom cuðe. and 3if þu þan unrihtwisan nult his unrihtwisnesse seggan: þenne swelt þe unrihtwise on his unrihtwisnesse. and ic of-ga et þe mid groman his blod and 3if þu wernast þane unrihtwise mon and he nule icherran from his sunnan þurh þe: he swelt on his unrihtwisnesse and þine saule bið aleded. Ðus speked ure drihten to biscopan. Nu 3if þe biscop bið 3emeles þenne he godes budel is and to larþeawe iset þan leawede folke: þenne losiað fele saulen and he seolf forð mid for his 3emeleste. ac þet folc bið iseli þurh snoterne biscop þe heom seið godes lare. and halt heom under gode swa god heozte² þet heo beon ihaldene and he habbe³ þe mede. [P]e endleofte unþeau is folc beo butan steore. fela stuntnesse beoð: þer *nan steore ne bið. and þer þe dusie mon bið þriste. and þer þe dwolunge rixað: þere bið uuel to wunienne eni wise men. and for þon cweð þe salmwurhta mid pise⁴ wurden cleopiende. *Apprehendite disciplinam nequando irascatur dominus & pereatis de via iusta.* þet is on englisc. Vnderfoð steore þi les ðe god iwurðe wrað wið eou and 3e þenne losian of þan rihtan weie. Ec þe apostel paulus cweð on his pistel Ðurð⁵-wuniað on steore and 3e beoð swilche forlizeres. 3if 3e libbað butan steore. Eft þe witega ysaias bi þan ilcan cweð. *Quiescite agere peruerse. discite bene facere.* þet is iswikeð unrihtwisra dedan: and leorniað god to wurchenne. and dauid cweð ec. *Declina a malo & fac bonum.* þet is. Buh from uude and do god. Gif þu uuel were: iwend þe from uuele. þi les þe ðu steorles losie on ende. [P]e twelfta unðeau is. þet folc beo butan laze. we ne moten halden nu Moises laze on þa alde

¹ read on-houen.

10. Of a negligent bishop. Bishop is a Greek word—its meaning.

The Lord's words to bishops.

A negligent bishop causes many souls to perish.

² read heorde.

³ originally habbenen.

11. Of the people without instruction.

* [Fol. 44b.]

⁴ MS. wise

The words of the apostle Paul.

⁵ ? Durh.

12. Of the people without law.

coming, but we shall fulfil to the best of our ability the Saviour's behests, and they are for a law to us, for we are ever without God if we observe not God's behests. Many ways there are, as the Book of Wisdom declares, which men think right, but they nevertheless at last leadeth to death those that foolishly follow them. He who forsaketh God's law, which is our way, he shall in various ways fall into many errors. Christ himself is the way, as he said of himself, *Ego sum via, veritas et vita*; that is, I am the way, and the truth, and the eternal life; no man may come to my heavenly Father but through me. But we are through Christ brought to heaven if we keep his ordinances. Those who live without God's law and God's ordinances, they are ever dwelling without God. The Lord himself promised this to all those that observe his behests, *Ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi*; that is, I myself am with you all days unto the end of this world. May the Saviour direct us ever to his will, so that our souls may return again to him after our life (here) to the eternal life, and that he may receive our souls which previously he sent into the body. *Quod ipse prestare dignetur qui vivit et regnat Deus per omnia secula seculorum. Amen.*

XI.

THE FIFTH SUNDAY IN LENT.

Factus est Filius Dei omnibus sibi obtemperantibus causa salutis eternæ, appellatus a Deo pontifex juxta ordinem Melchisedech.

Our Lord's holy passion, that is, his holy suffering which he for mankind underwent, is now come in, and the holy writ admonishes and bids us that we be mindful of the torment that our Lord endured for us at this time; and therefore we must ever honour him with all our hearts and with all our minds, and chiefly at this holy season which is now come to us; and we must thank him for the great compassion

wisan efter ure helendes to-cume. ac we sculen ȝefullan swa we best muȝen ȝes helendes biboda. *and* ȝa beoð us for laȝe for we beoð efre butan gode : ȝif we godes bibodan ne haldeð. Monie ȝewas ¹ beoð swa swa ȝe wisdom cleopað. ȝe monnen ȝuncheð rihte. ac hi ȝah ledað to deðe on ende ȝa ȝe heom duseliche folȝiað. Ðe ȝe godes laȝe forlet ȝe is ure wei : he scal misliche faran on monie gedwilȝan. Crist seolf is ȝe weie : swa he seide bi him *Ego sum uia ueritas & uita.* ȝet is. Ic em ȝe wei *and* ȝa soðfestnesse *and* ȝet eche lif ne mei nan man bicuman to mine heouenliche federe butan ȝurh me. ac we beoð ȝurh crist to heouene ibroht : ȝif we his bigenge haldað. * Ða ȝe butan godes laȝe *and* godes isetnesse libbeð : ȝa beoð butan gode efre wuniende. Drihten seolf bihat ȝis alle ȝon ȝe haldeð his biboden. *Ecce ego uobiscum sum omnibus diebus usque ad consummationem seculi.* ȝet is. ic seolf beo mid eow alle dāȝen aȝet endunge ȝissere weorlde. Ðe helen[de] us iwissie to his willan efre ȝet ure saule moten eft-siȝian to him efter ure liue to ȝan eche liue. ȝet he ure saule underfo ȝe he er asende to ȝan lichoman. *Quod* ² *ipse prestare dignetur qui uiuit & regnat deus per omnia secula seculorum.* Amen.

Worldly wisdom leadeth to death.

¹ ? weȝes.

Christ is the way, the truth, and the life.

* [Fol. 45a.]

God's promises to those who keep his behests.

² MS. quod.

XI.

[DOMINICA V. QUADRAGESIMÆ.]

[*F*] *actus est filius dei omnibus sibi obtemperantibus causa salutis eterne : appellatus a deo pontifex iuxta ordinem Melchisedech.*

The text.

. Vre drihtnes halie passiun. ȝet is his halie ȝrowunge ȝe he for moncunne underfeng. is nu icumen in. *and* ȝe halie writ us muneȝað *and* hat. ȝet we beon imundie of ȝere pine ȝe ure drihten ȝolede for us on ȝisse timan. *and* for-ȝi we sculen hine efre mid alle ure heorte. *and* mid alle ure mode herian *and* swiȝest on ȝissere halie tide ȝe is nu icumen to us. *and* we

The commemoration of our Lord's Passion.

Christ is to be praised specially at this season.

which he manifested towards us, when he spared not Jesus Christ his own Son, but gave him to death for mankind, as we sing in books, *Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum*; that is, God spared not his own Son, but gave him to death for us all. Again, the Apostle saith in his Epistle, *Christus factus est pro nobis obediens Patri, usque ad mortem, mortem autem crucis*—Christ, God's Son, was obedient to the heavenly Father to the death, and even to such a death as ye may see on the rood-token before you. With iron nails he was fastened on the cross, and with the spear's point pierced to the heart, and with a crown of thorns his head was crowned, so that the red blood flowed out on every side; and the folk that thus treated him kneeled before him in mockery, and greeted him, and in scorn called him king. Some there were that bound his eyes, and with their hands smote him smartly on the face, and bade him tell who it was that smote him. This torture and many others our Lord suffered from the heathen folk at this time, as the prophet had foretold when he said of him, *O vos omnes qui transitis per viam, attendite et videte si est dolor similis dolori meo*; that is, All ye that pass by the way, abide and understand and look (see) whether any man's sorrow be like my sorrow. Among all the sufferings that he suffered for us, he opened never once his mouth wickedly against any of them, as the Scripture said of him long before, *Dominus tanquam ovis ad victimam ductus est, et non aperuit os suum*—Our Lord was led to the slaughter as one doth a sheep, and he never then opened his mouth. He willingly suffered for us and took our sins; for if it were not his will (so to do) no death nor suffering could hurt him, as the book saith, *Oblatus est quia ipse voluit, et peccata ipse portavit*; that is, our Lord was offered because that he desired it, and bore our sins; and nevertheless he did not compel the heathen folk to put him to death, but the devil instigated them to the work, and God permitted that (it) for the redemption of all faithful men; and the devil blinded their hearts so that they could not know our Lord who was amongst them. *Quia si principes mundi hujus Christum cognovissent*

sculan þonkian him þere muchele mildheortnesse þe he dude on us þa he na sparede na ihesu crist his azene sune ac salde hine to deðe for moncunne al swa we singeð on boken. *proprio filio suo non pepercit deus. Sed pro nobis omnibus tradidit illum.*

God spared not his own son.

Ðet is. God ne sparede na his azene berne! ac 3ef hine to cwale for us alle. eft þe apostel seið on his pistel. *Cristus factus est pro nobis obediens patri usque ad mortem mortem autem crucis.*

Crist godes sune wes. i. buhsum þan heuenliche federe to þa deðe. and þet to swulche *deðe swa 3e mazen iseon on þere rode tacne to-foren eou. Mid irenen neilen he wes on þere rode ifestned.

Of Christ's obedience and death.

* [Fol. 45b.]

and mid speres orde to þere heorte istungen. and mid þornene crune his heaued wes icruned. swa þet þet rede blod seh ut on iwulchð half. and þet folc þe hine þus makede knewede to-foren him on bismer and hine greite and cleopede king on bismer.

Of his torments on the cross.

Summe þer weren þet his e3an bundan and hine on þet neb mid heore hondan stercliche beoten and hehten hine aredan! hwa hit were þet hine smite. Ðas pine and monie oðre ure drihten þolede of ðan heðene folke in þisse timan. al swa þe prophete heffede iboded þa he seide bi him. *O uos omnes qui transitis per uiam! attendite & uidete si est dolor similis dolori meo.* þet is Ge alle þe ferað þene wei! abidað and understondað and lokiað hewðer enies monnes sar beo iliche mine sare. Imong alle þere pine þe he for us þolede! ne undude he nefre ene his muð mid uuele to-3eines nan of heom al swa þet writ seide bi him muchel to-foran. *Dominus tanquam ovis ad uictimam ductus est! & non aperuit os suum.* Vre drihten wes iled to sle3e al swa me dede a scep and he nefre þa ne undude his muð. His ah3enes þonkes he þrowede for us and binom ure sunnan. for 3if hit his willa nere! ne mahte him nan deð ne nan pine denan! al swa þe boc seið. *Oblatus est quia ipse uoluit! & peccata ipse portauit.* þet is ure drihten wes ioffred for-þi þe he hit walde and aber ure sunnan. and þah ne nedde he na þet heðene folc to his cwale ac þe deofel heom tuhte to þan werke and god ipeafede þet to *alesendnesse alles ileffulles moncunnes. and þe deofel ablende heore heortan þet heo ne cunnan icnawen ure helend þe wes imong heom. *Quia si principes mundi huius Christum*

Of his forbearance.

The words of Isaiah.

1? for derian.

The devil egged on the Jews to put Christ to death.

* [Fol. 46a.]

nunquam illum crucifixissent ; that is to say, If the head-men (princes) of this world had known Christ, they would never have fastened him to the cross for our salvation. Christ's righteousness (justice) is so great that he would not have taken mankind by force out of the devil's power, unless he (the devil) had been guilty ; but he grievously sinned when he incited and beguiled the folk to put to death Christ the Son of Almighty God ; and then through his precious death we were delivered from eternal death, if we destroy not now ourselves through sins. Then it happened to the devil as it doth to the maw of the fish that sees the bait but not the hook which sticketh in the bait ; then is he greedy for the bait, and swallows the hook along with the bait. So was it with the devil. He saw the manhood in Christ, and not the divine nature ; wherefore he enticed the heathen folk to his (Christ's) death, and then felt the hook, which was Christ's divinity. Then Christ proceeded to hell and bound the old devil, and took from him Adam the first created man, and his wife Eve, and all those who of their kin in this life pleased God. He took not all those who were therein, but only one portion, as one taketh a bite out of an apple, for it was written through the prophet, *O mors, ero mors tua, morsus tuus ero inferne* ; that is, Thou death, I will be thy death, and thou hell, I will be thy sting. And then the devil felt the hook which he had before greedily swallowed ; for our Lord arose from death on the Sunday, which we call Easter Day, which will be a fortnight to-day, and delivered us, if we will, from the everlasting death which is in hell, into which we had fallen through the guilt of our forefathers. But we shall now do as the man that is, after Christ himself, called Christian. The wit and the wisdom which our Lord hath sent us, let us spend it in God's will and in God's works, and for our own advantage let us praise our Lord who delivered us and made us free, who previously were slaves ; and made us, who ere were thralls, his own sons. Let us love him with all our hearts, with all our souls, with all our minds, and with all our strength, as the apostle St. John admonishes us, *Diligamus Deum quia ipse prior dilexit nos* ; that is, Let us love our Lord, for he loved us before we loved him. Great love he showed for us when he redeemed us ; he had no need of us, but we had great need of him. Moreover we ought to do more. We must love

cognouissent nunquam illum crucifixissent. Ðet is to seggane. Gif þa hefdmen of pissere worlde hefden icnawen crist! nefden heo nefre ifestned hine on rode for ure hele. Cristes rihtwisnesse is swa muchel þet he nolde niman moncun nedunga of ðan deofle butan he hit forgulte. ac he hit forgulte eteliche þa þe he tuhte *and* spuhte þet folc to cristes cwale! þes almihtie godes sune. *and* þa þurh his deorewurðe deðe we weren alesede from þan eche deaðe. 3if we us seolue nu ne fordoð þurh sunnan. Ða itimede þan deofle als wa deð mahze fisce þe isið þet es. *and* ne isihz na þene hoc þe sticað on þan ese. þenne bið he gredi þes eses *and* forswolezeð þene hoc forð mid þan ese. Swa wes þon deofle. He iseh þa monnisnesse on criste *and* nauht þa godcunnesse. Ða tuhte he ðet heðene folc to his sleze *and* ifelde þa þene hoc þet wes cristes godcunnesse¹. þe ferde to helle *and* iwað þene alde deouel *and* nom of him adam þene frumscepene mon. *and* his wif euan *and* alle þa þe of heore cunne on þis liue gode icwemden. Ne nom he na alle þa þe þer inne weren ah ane dale als wa me bit of ane eppel! for hit wes awriten þurh þan prophete. *O mors ero mors tua morsus tuus ero inferne.* þet is. Ðu deað ic wulle beon þin deð! *and* þu helle ic wulle beon þin bite. *and* þa ifelde þe deofel þene hoc. þe he er gredliche forswearh for ure drihten *aras of deaðe on þene sunnen dei þe we hateð easter dei. þe nu bið to dei on fowertene niht. *and* alesde us 3if we wulleð of þan eche deaðe þe is on helle þe we weren in bifolen þurh ure eldra gult. ah we sculen don nu al swa þe mon þe bið efter criste selue cristene mon inemned þet wit *and* þene wisdom þe ure drihten us sende aspenen we hit on godes willan *and* on godes wercan. *and* us seluan to helpe herien we ure drihten þe us alesde *and* makede us freo of þeowan *and* of þrelan his ahzene bern. Luuian we hine mid alre heorte. mid alre saulen. mid alle mode. mid alle meine als wa þe apostel *Sancte Iohannes* us munað. *Diligamus deum quia ipse prior dilexit nos.* Ðet is luuian we ure drihten. for þon þe he luuede us er we hine. Mucelhe luue he us cudde þa he us alesde. Nefde he nane neode to us ac we hefden mucelhe neode to him. Git we sculen mare. we sculan luuian ure nehstan

How the devil sinned against Christ.

The devil like a fish that swallows the bait with the hook.

He saw Christ's manhood, but not his divine nature.

¹ sic.

* [Fol. 46b.]
On Easter Day Christ redeemed us.

Let us praise him with all our heart, soul, mind, and might.

our neighbour—that is, all Christian folk—as ourselves, for we are all brethren. We all have one father in heaven, and we all address him and say, *Pater noster qui es in cœlis*—Our Father which art in heaven. None of us may say “my Father,” nor “thy Father,” but “our Father that art in heaven.” As boldly may the poorest man call God his father, as the richest man of the land, wherefore no man ought to bear malice nor hatred towards any Christian man, as St. John saith in his Epistle, *Qui odit fratrem suum manet in morte*—The man who hateth his brother abideth in death. And again, the same apostle saith, *Qui dicit se diligere dominum et fratrem suum odit, mendax est*—The man who saith that he loveth God, and hateth his brother, is a liar; for if a man loveth not his brother whom he seeth, how can he love well his Lord whom he seeth not? Among the great lessons which our Lord taught his apostles, he taught them even this before other things, and said, *Hoc est preceptum meum ut diligatis invicem sicut dilexi vos*—This is my command and behest, that ye love one another as I have loved you. And therefore shall every man love another, *Non verbo neque lingua sed opere et veritate*; that is, Not alone with words, nor with the tongue, but even in deed and in truth. And may our Lord and Redeemer grant us all that we in this life so observe his behests and commands, that we may have for our reward the bliss of heaven’s kingdom. *Auxiliante domino nostro Jesu Christo, qui vivit et regnat per omnia secula seculorum.* Amen.

XII.

THE SECOND SUNDAY AFTER EASTER.

Christus passus est pro nobis, vobis relinquens exemplum, ut sequimini vestigia ejus, &c. All that we read and sing at this time in holy church, it all appertains to God’s love and to God’s praise. The songs which we now sing are blissful, for they are made of the heavenly bliss which was opened to us at this time when our Lord arose from

pet is al cristene folc als wa us seoluan. for alle we beoð ibroðran. Alle we habbeð enne feder on heouene and alle we cleopiað to him and seggað. *Pater noster qui es in celis.* Vre feder þe ert in heouene. Ne seið ure nan min¹ feder ne þin feder ah ure feder þe ert in heouene als wa baldeliche mei þe wrechesta mon clepian drihtan him to federe swa þe richeste mon of þan londe for-þi ah nan mon to beoran nið ne onde to nane cristene monne: al swa *Sancte iohan* seið in his pistelle. *Qui odit fratrem suum manet in morte.* Ðe mon þe hetað his broðer he wunað in deaðe and ef(t) þe ilca apostel seið. *Qui dicit se diligere dominum & fratrem suum odit: mendax est.* Ðe mon 7e seið *pet* he luuað *god. and hateð his broþer he is lihzare. for þe mon þe ne luuað na his broðer þe he isið. hu mei he luuian wel ure drihten þe he naut ne isihð: Imong þan muchela wisdoma þe ure drihten larde his apostles he tahte heom. þis swulche toforan oðran þingan: and cweð. *Hoc est preceptum meum ut diligatis inuicem sicut dilexi uos.* Ðis is min bibode and min heste. *pet* 3e luuian eou bitwixan als wa ic luuede eou. and for-þi scal iwile mon oðerne luuian. *Non uerbo neque lingua sed opere & ueritate.* *pet* is naut one mid worde ne mid tunge: ac ec mid worke and mid soðfestnesse. and ure drihten and ure alesend iunne us allen *pet* we swa on þisse liue mazen his hest and his biboden halden: *pet* we moten habben to mede heouenariches blisse. *Auxiliante domino nostro ihesu Christo qui uiuit & regnat per omnia secula seculorum. amen.*

Love thy neighbour as thyself.

¹ n is partly erased.

He who hates his brother loves not God.

* [Fol. 47a.]

Christ bade us love one another,

in deed and in truth.

XII.

[DOMINICA SECUNDA POST PASCHA.]

Christus passus est pro nobis uobis relinquens exemplum. ut sequimini uestigia eius & cetera. Al *pet* me ret and singeð on þisse timan in halie chirche. al hit bilimpeð to godes luue: and to godes herunge. Ða songes þa we nu singeð beoð blisfulle for heo boð made of þere heouenliche blisse þe us wes

The text, 1 Pet. ii. 21.

Songs of praise to be sung at this period.

the dead, and delivered us from eternal death, and will bring us (hereafter) to everlasting life. Great love our Lord shewed us when he, who is and ever was, without beginning, true God, became for our help true man. *In similitudinem hominum factus et habitu inventus ut homo*; that is, He was made in the likeness of man, and enclosed in flesh as man; and much more love he shewed us when he redeemed us, for it is written, *Nihil nobis nasci profuit, nisi redimi profuisset*; that is, It profited us nothing that we were born, unless he redeemed us. With (a) very great price we were redeemed, as St. Peter hath said, thus saying, *Non ex corruptibili auro vel argento redempti estis de vestra vana conversatione, sed precioso sanguine agni immaculati et incontaminati Jesu Christi Filii Dei*; that is to say, Ye are not redeemed from the devil's power with gold nor with silver, but with the precious blood of the pure and unspotted Lamb, that is God's Son. He is the true Lamb, as St. John the Baptist hath said, *Qui tollit peccata mundi*—who taketh away the sins of middle earth. His precious blood was shed in a place called *Calvarie locus*, as the evangelist telleth us. There it was shed *in remissionem peccatorum nostrorum*; that is, for forgiveness of our sins. With his blood we should daily besprinkle (spiritually) the posts and the lintel of our houses, that is of our hearts; that is to say, that we shall cross our foreheads and the seven gates of the body with the sign of the holy cross, that our enemy—*Qui tanquam leo rugiens circuit querens quem devoret*; that is, That the devil who goeth about as a hungry lion seeking whom he may destroy, that he may never come within us. What are the seven gates? They are our eyes, our nose, our mouth, and our ears. Upon them, as we before said, we shall mark the sign of the cross, *in qua triumphavit rex angelorum*—that is, of the cross by which the King of angels overcame the devil; for that is the seal which the devil cannot break, that is the lock which the devil cannot unlock, that is the bolt which the devil cannot break. Of this token a wise man said, *Hæc est scala peccatorum per quam Christus rex cælorum*

iopenad on þisse timan þe ure drihten aras of deaðe *and* alesde us of þan eche deaðe *and* wule us bringan to eche liue. Mucþele huue ure drihten us cudde þa þe he þe is *and* eure wes butan biginnunge soð god bicom for ure helpe soð mon. *In similitudinem hominum factus & habitu inuentus ut homo.* þet is he wes imacad to monne ilicnesse *and* iwunden mid flesce al swa mon *and* mucþele *mare huue he scawede us þa þe he us alesde for hit is awriten. *Nichil nobis nasci profuit: nisi redimi profuisset.* Ðet is. Ne fremede us na þing þet he¹ were iboren: buten he us alesde. Mid swiðe mucþele wurðe we weren alesde al swa. *Sancte peter* us seide *and* cweð. *Non ex corruptibili auro uel argento redempti estis de uestra uana conuersatione: sed precioso sanguine agni immaculati & incontaminati ihesu Christi filii dei.* Ðet is to seggen. Ge ne beoð ne alesde of deofles anwalde mid golde ne mid seolure: ac beoð mid þan deorewurpe bleode of þan clenan *and* of þan unwenmedan lombes Ðet is godes sune. He is þet soðe lomb alswa. *Sancte Iohan* þe baptist cweð. *Qui tollit peccata mundi.* þe binimeð middanerdes sunne. his deorewurpe blod wes asced on stude þe is ihaten. *caluarie locus.* al swa þe godspellere us seið. Ðer hit wes agoten *In remissionem peccatorum nostrorum.* Ðet is alesendnesse of ure sunnan. Mid his blode we sculen deihwanliche² þa postles *and* þet ouerslaht of ure huse þet is of ure heortan gastliche bispren-gan. þet is to understondan þet we sculen ure forheafod *and* þa .vii. zeade ures lichomes mid pere halie rode tacne seinian þet ure wiðerwinna. *Qui tanquam leo rugiens circuit querens quem deuoret.* þet is þet þe deofel þe geð abutan alswa þe gredie leo sechinde hwen he mæze fordon þet he neure ne mæze cuman wið-innan us. hwet beoð þas .vii. zeate: Ðet beoð ure eȝan *and* ure neose *and* ure muð *and* ure earan. vppon heom alswa we er seiden we sculen markian þet tacne of þere halie rode. *In qua triumphauit rex angelorum.* þet is of þere rode of *hwem englan king ouercom þene deofel. for þet inseil þe þe deofel ne mei nefre* to breocan. þet is þet [loc] þeðe deofel ne con unlucan. þet is þet scutles þeðe deofel ne mei nefre to-cysan. Bi þisse tacne seide sūm wis mon. *Hec est scala peccatorum per quam Christus rex*

Of Christ's
great love to-
wards us.

* [Fol. 47b.]

¹ ? we.

The words of
St. Peter.

Christ the
true lamb.

² ? deihwam-
liche.

Where to
make the sign^a
of the cross.

The seven
gates of the
body.

The virtues of
the holy rood.
* [Fol. 48a.]

ad se traxit omnia—This is the ladder of sinful men through which our Lord draweth to himself all mankind. Through this token king Constantine overcame all the folk that fought against him. Through this token Moses made the water of Egypt to be pleasant and sweet to all the people of Israel, which was sour and bitter to all the men of the country. Again, through this token Moses brought water out of the hard flint and gave the folk to drink upon the hill of Sinai. Otherwise might our Lord have redeemed us, if it were his will (so to do), but it seemed good to him that we who through the tree had been doomed to hell for our sins, should afterwards through the tree of the cross be redeemed. Of this redemption and of the conflict which our Lord had with the devil, David the prophet spake when he was on the earth, *Liberavit pauperem a potente et pauperem cui non erat adjutor*; that is, in English, The Lord delivered the poor from the mighty, and the poor who was altogether helpless. The poor that he spake of was our father Adam, who became poor and helpless as soon as he broke God's commands and God's behests. Our Lord who created him did not make him poor, as it is written, that our Lord crowned him with bliss and with honour, and set him over his handiwork; and again it is written of him in the same psalm, *Omnia subjecisti sub pedibus ejus*; that is, All earthly things our Lord put under his feet, all beasts and all cattle that were on the earth, all the fowls that flew in the air, and all the fishes that swam in the sea. They were all obedient to Adam, and not only under his hand but under his feet. But as soon as he forsook his Creator, through his wife's counsel, they lost the delightful abode which was assigned them, that was earthly Paradise. Then anon they were expelled, as the book saith, *Expulsi sunt nec potuerunt stare*—They were driven out of Paradise, and might no longer abide there. And where went they then? Truly into this world—*ubi omnis homo cum dolore nascitur et cum dolore moritur*—Into this world they went where each man is born in great sorrow, and endeth his life in great grief. Here they lived all their lifetime in anxiety and in affliction, and in great toil; and after this life their souls went to hell, and there remained three thousand years

celorum ad se traxit omnia. Dis is sunfulla monna leddre purh hwam¹ ure drihtan teh to him al moncun. purh pis tacne þe king *constantinus* ouer com at þet folc þe feiht to-zeines him. Ðurh þisse tacne makede *Moyſes* þet ðet weter of egipte wes liðe and swete þan folce of israel. þe wes sur and bitere alle þon monnen of þan londe. Eft þurh þisse tacne *Moyſes* werp ut þet welle weter of þan herda flinte and 3ef þan folke drinken uppan þan hulle synai. On oðer wise ure drihten us mehte alesan 3if his wille were. ac him þuhte bicumelic þet we þe weren þurh þe treo forgult in to helle: weren. eft þurh þet treo of þere rode alesede. Of þissere alesednesse and of þan icompe þe ure drihten hefde wið þene feond: *dauid* þe prophete seide þo he wes on eorðe. *Liberavit pauperem a potente & pauperem cui non erat adiutor.* Ðet is on englisc. Drihten alesde þene wrechan of þan mehtizan and þen werchan þe wes al helples. Ðes wrecche þe he of spec wes ure feder adam. þe bicom wreche and helples swa sone swa he to-brec godes bibode and godes heste. vre drihten þe hine iscop ne macode hine na wrecche. alswa hit is awriten. þet ure drihten hine crunede mid blisse and mid wurðſcipe. and sette hine ouer his hondiwer. and eft hit is awriten bi him on þan ilcan psalme. *Omnia *subiecisti sub pedibus eius.* Ðet is al eorðlic þing ure drihten dude under his fotan. Alle þa deor and alle þe nutenu þe on eorðe weren. and alle þe fuzelas þe fluzen bi þan lufte. and alle þe fiscas þe swummen in þere se: alle heo weren adame ibuhsume and naut ane under his hond: ac under his fet. Ac swa sone swa he forseh his scuppard purh his wifes red: heo forluren ba þa murie wununge þe heom bitaht wes: þet wes eorðliche para[d]is. Ða anan heo weren iscouen: alswa þe boc seið. *Expulsi sunt nec potuerunt stare.* heo weren ipult ut of paradise: and ne mehten þer naleng etstonden. and hwer bicom en heo þa: Soðliche on þissere worulde. *vbi omnis homo cum dolore nascitur & cum dolore moritur.* on þissere weorlde heo bicom en þer iwilch mon bið iboren mid muchele sara. and mid muchele sorze his lif iendað. her heo leueden al heore lifdazes on kare and on pine and on unimete iswinche. and eft þisse liue heore saulen ferdan to helle and þer wuneden.

The cross is the ladder of sinful men.
1? hwan.

Through the tree we perished, and through the tree we were redeemed.

God did not make Adam poor,

* [Fol. 48b.]

but put all things under his feet.

They became poor when they were banished from Paradise.

and thereto four hundred years ; and all the men descended from them, good and evil, as soon as their souls left their bodies they went to hell. There might none resist, neither prophet, nor patriarch, nor even St. John the Baptist, who bore witness of our Lord and said, Between man and woman was never a greater man than he, but nevertheless his soul was ever in hell until the strong lion (came), that was the Son of the living God—*et contrivit portas ereas, et vectes fereos confregit* ; that is, he thrust aside the gates of steel and broke in pieces the iron bars of hell, and took out all those who in this life observed his behests. *Et eduxit eos de tenebris et umbra mortis*—He led them out of darkness and from the shadow of death into heaven ; *ad quod et nos perducatur Christus filius Dei vivi, qui vivit et regnat per omnia secula seculorum.* Amen.

XIII.

SERMON ON 2 CORINTHIANS IX. 6.

Qui parce seminat, parce et metet. Our lord Saint Paul, the greatest teacher after our Lord himself, speaketh in the holy epistle, which is read to-day in holy church, and exhorts both clerks and laity to God's words and to good deeds, and thus saith, *Spiritualiter quidem monens hos, ut ait Gregorius, ad sanctæ predicationis officium. Generaliter vero hos et illos ad salutarem obedientiam mandatorum.* Consecrated men he admonishes to teach well lewd men (the laity), and both consecrated and the lewd to lead a fair and pure life in this world ; and saith that every man shall receive recompence, thus saying, *Qui parce seminat et cetera.* The man that soweth little shall reap little, and he that soweth in joy shall reap in joy, that is to say, the man who well doeth he shall receive abundantly. *Sacra Scriptura nomine seminis appellat tria, scilicet, hominis progenituram, Dei verbum, opus bonum.* Holy Scripture commonly nameth three things as seed—one is man's progeny, the second is God's word, and the third is good deeds. Our

iiii. þusend ʒeran *and* þerto iiii. hundred ʒeran *and* alle þa men þe comen of heom gode *and* uuele swa sone swa heore saulen *and* heore licoma to-delden heo ferden to helle. Ne mihte þer nan wiðstonden. ne prophete. ne patriarche. ne hure. *Sancte iohannes baptiste.* þe ure drihten ber iwitnesse *and* seide. Bitwuxe were *and* wife nes nefre mare mon þenne he. ac þah hweðre his saule wes in helle. a ðet þa streonge leo þet wes þes liuiʒendes godes sune. *Et contriuit portas ereas. & uectes fereos confregit.* Det is he to-þruste þa stelene gate. *and* to brec þa irene barren of helle. *and* nom ut alle þa ilcan þe on þisse *liue his bibode heolden. *Et educit eos de tenebris & umbra mortis.* He ledde heom of þeostran *and* of scadewe. *and* of deaðe into heouena riche. *ad quod et nos perducatur Christus filius dei uiui. qui uiuit et regnat per omnia secula seculorum.* Amen.

Adam and Eve were in hell four thousand four hundred years.

* [Fol. 49a.]

Christ brought them out.

XIII.

[SERMO IN EPIST. 2 AD CORINTH. IX. 6.]

[Q] *vi parce seminat ! parce & metet.* vre lauerd seinte paul heʒes[t] larðewen. efter ure helende seolfe ! speceð on þe halie pistle þe me ret to dei ine halie chirche *and* munegeð eiðer ihadede *and* ileawede to godes worde *and* to weldede *and* þus seið. *Spiritualiter quidem monens hos ut ait gregorius ad sancte predicationis officium. Generaliter uero hos & illos ad salutarem obedienciam mandatorum.* Ihadede men he munegeð wel to lerene ilewede men. Ihadede *and* lewede feier lif *and* clene to leden in þisse liue. *and* seið þet euric mon scal auon mede ! *and* þus seið. *Qui parce seminat et cetera.* Ðe mon þet lutel seweð he scal lutel mæʒe. *and* þe ðe saweð on blescunge he scal mawen of blescunge þet is to suggen. Ðe mon þe wel deð ! he wel ifehð. *Sacra scriptura nomine seminis appellat tria. scilicet hominis progenituram. dei uerbum. opus bonum.* Halie boc nemneð iwuneliche ðreo þing to sede. an is monnes istreon. þet

The text.

The clergy and laity are admonished to lead a pure life.

We shall reap according to what we sow.

Three things spoken of by Holy Writ as seed.

Lord called man's progeny seed, when he spake with the holy man Abraham of his seed, and said that so great a people should spring from him, that no man should be able to number them any more than one may number the stars of heaven, and thus said, *Suspice cœlum et numera stellas si potes, sic erit semen tuum.* Look, he said, up to heaven and number the stars if thou canst ; so great shall be thy offspring. *Sed observandum est quod prudens sator observat et glebe aptitudinem et temporis opportunitatem.* It is to be noticed that when the wise husbandman is about to sow, he taketh heed of two things. One is whether the land be fit for the seed. So also ought every Christian man and woman, when they go to sow for issue, to take great care that they do it in a becoming (proper) place and at a right time. There is no place fit for procreation except those that procreate be lawfully married together, nor is there ever right time thereto when they ought to fast or keep holy day. Again, God's word is called seed in the beautiful parable which our Saviour spake with his own mouth to his apostles, and thus said, *Exiit qui seminat et cetera.* A rich man went out and sowed, and some of the seed fell upon stones and there dried up, and some among thorns and there perished, and some by the way and were trodden under and fowls devoured it, and some on good earth and that came well forth. The apostles entreated him that he should say what the parable signified, and he said, *Semen est verbum Dei, sator autem Christus, omnis qui audit eum manebit in eternum.* God's word is the seed and Christ is the sower, and every man who heareth joyfully God's word and leadeth his life rightly thereafter, he shall have everlasting life and bliss without end. *Sed est diligenter attendendum quod hoc semen spargitur tum ore proprio tum ore ministrorum.* But we must understand that our Saviour soweth his holy word sometimes through his own mouth and sometimes through the mouths of the apostles, sometimes through the mouths of clerks who know the lore of holy books and who read and teach God's law unto the hearts of man. And in such wise speaks the heavenly King with every Christian man to whom he sendeth his holy Scriptures. *In hac etiam satione diligenter observa agri competentiam, et temporis*

oðer is godes word. *and þet ðridde is weldede. vre drihten cleopede monnes streon sed: þa þe he spec wið ðene halie mon abraham of his istreone and seide. þet swa muchel moncun sculde springen of him ðet na man ne mihte itellen a mare þe me mei ðeo steorren of heuene: and þus seide. Suspice celum & numera stellas si potes: Sic erit semen tuum.* Bihald he *seide up to heouene *and tel þeo steoren zif þu miht swulc scal beon þin ofspring. Sed obseruandum est quod prudens sator obseruat & glebe aptitudinem & temporis opportunitatem.* hit is to witene þet alrihtes swa also þe wise teolie þenne he wule sawe nimeð zeme of twam pingen. an is hweðer þet lond beo bicumelic to þe sede. Alswa alte eurec cristene mon: wepmon *and* wifmon. þenne heo fundieð to teoliende: efter istreone nimen muchele zeme þet heo hit¹ don on bicumeliche stude *and* on rihte time. Nis na stude to istreone bicumelic butan ða þe istreoneð beon bispused rihtliche to gedere. ne neaure nis riht time þer to: þenne me scal ueste oðer al freosze. Eft-sone godes word is icleoped sed: on þere feire forbisne þe ure helend seide mid his azene muðe to his apostlen: *and þus seide. Exiit qui seminat et cetera.* A riche mon ferde ut: *and* seow *and* sum of þe sede feol an uppe þe stane *and* per adruzede *and* sum among þeornen *and* þer aswond *and* sum bi þe weie *and* werð to-treden *and* fuzeles hit freten. *and* sum on gode eorðe: *and* þet com wel forð. Ðeo apostles hine beden þet he scalde suggen hwetþeo saze bicweðe *and* he seide. Semen est uerbum dei sator autem Christus omnis qui audit eum manebit in eternum. Godes word is sed *and* crist is þe sawere *and* euric mon þe lusteð luueliche godes wordes *and* ledeð his lif rihtliche þer efter: he scal habben eche lif *and* blisse abuten ende. Sed est diligenter attendendum quod hoc semen spargitur tum ore proprio tum² ore ministrorum. ah þet is to understonde þet ure helend saweð *his halie word hwile þurh his azene muðe *and* hwile þurh ðere apostlene muðe. hwile þurh ðere clerkene muðe þe cunnen þe lare of halie boke þe radeð *and* techeð godes laze in to þes monnes heorte. *and* alswuche wise spekeð ðe eorðliche³ king wið iwilche cristene monne þe he to sendeð his halie iwwiten. In hac etiam satione diligenter obserua agri competentiam: & temporis

1. Man's progeny.
2. God's word.
3. Good deeds.

* [Fol. 49b.]

Two things to be taken heed of in sowing seed.

¹ MS. bit.

The Parable of the Sower.

The explanation of the Parable.

² MS. cum.

* [Fol. 50a.]

³ ? heofenliche.

God speaks to every Christian man.

congruentiam. When the instructor of the people is about to sow his seed he ought to take great care that he sows it in proper earth, and at the right time, in the hearts of the men who joyfully listen to God's words. Some of these were previously good, some thereby became good, and this is befitting earth in which to sow God's seed. But those who love (their) sins, and will not renounce them nor be subject to any belief, are unbecoming earth for the seed of God's word. *Unde divina scriptura. Nolite spargere margaritas ante porcos.* And therefore said the heavenly teacher, Ye shall not lay gemstones (jewels) before swine for meat. On every Sunday and other high days is the time to sow the holy seed, that is God's word, and that in holy church, where all Christian men ought to be gathered together. *Bonum opus nomine seminis dicitur, tum quum nunc seritur in futuro metetur, tum quum more frugum multiplicabitur.* Good works are called seed for two reasons ; one is, that just as they sow seed at one time and gather the fruit at another time, so also man doth now his deeds in this life and in the eternal world he shall receive the reward thereof ; the second is, as of one seed come manifold fruits, so of a good deed shall man receive afterwards manifold and great rewards. *Multa quidem genera sunt bonorum operum, sed hic de uno eorum agitur, scilicet de elemosinarum largitione, unde prophetam inducit dicentem. Dispersit, dedit pauperibus, et cetera.* Many kinds of good deeds are there ; but the apostle exhorts us to one of them, that is almsdeed, and saith that we ought to give alms to destitute men, but, as the holy Psalmist David said, distribute it so that every needy man that craves it may receive something thereof. Give what behoveth thee, bestow it, and do not sell them the alms, but give. All good deeds are profitable for penance, but none more profitable than almsdeed. *Quia sicut aqua extinguit ignem, ita elemosina peccatum.* For as water quencheth fire, so almsdeeds quench sin. But if we sell the alms it loseth its name and its virtue also. *Quatuor modis venditur elemosina, et tunc inde populi favor emitur, aut pudoris molestia deprimitur, aut recompensatio rei temporalis acquiritur, aut debiti beneficii solutio impenditur.* In four kinds of way man selleth

congruenciam. Denne þeȝs folkes larþew his sed wule sawen he
 ahte to nimene muchele ȝeme þet he hit sawe on bicumeliche
 eorðe : *and* on rihte time. On ðere monne heorte þe luuelich[e]
 lusteð godes wordes summe heo ereðon gode weoren summe heo
 ðere þurh gode iwurðeð. *and* þet bið bicumelic eorðe godes
 wordes on to sawen. Ah þa ðe sunnen luueð *and* for-leten heom
 nulleð ne nane bileafe under-fo : heo beoð unbicumelic eorðe to
 þe sede of godes weorde. *Vnde diuina scriptura. Nolite spargere*
Margaritas ante porcos. *and* þere for seide þe heouenliche larþew.
 Ne sculen ȝe nawiht ȝimstones leggen swinen to mete. Æuriche
 sunen deie. *and* oðre heȝe dazen is time to sawene þet halie sed
 þet is godes word. *and* ðet in halie chirche þer alle cristene men
 aȝen to beon isomned to gedere. *Bonum opus nomine seminis*
dicitur. tum quum nunc scribitur in futuro metetur. tum quum
more frugum multiplicabitur. Weldede is icleoped sed : for
 twam pingen. An is ðet alrihtes swa alse me saweð sed on ane
 time *and* gedereð þet frut on oðer time : al swa mon deð nuðe
 his dede in þisse liue. *and* on ðere eche weorlde *he scal hafon
 ðer of his mede. Ðet oðer is. Alswa of ane sede cumeð feole
 folde weste. Alswa of ane eðeliche dede mon scal afon eft feole
 folde mede *and* muchele. *Multi quidem genera sunt bonorum*
operum. sed hic de uno eorum agitur. scilicet de elemosinarum
largitione. vnde prophetam inducit dicentem. Dispersit dedit
pauperibus. et cetera. feole cunne beoð of weldede. Ah þe
 apostel us munegeð here to one of heom þet is elmasdele *and*
 seið þet me heo scal ȝefen hafelesen monne monne¹. Ah alse ðe
 halie salmwurhte dauid. seide delen heo þet euric neodi ðe heo
 biseceð sum þing ðer of afo. Gif þan bihaȝeð ðe heo deleð *and*
 neng² sullen heom ðeo elmesse ah ȝefen. Alle weldede beoð
 freomfulle to sun-bote³. ah nan mare freomful denne elmes idal.
Quia sicut aqua extinguit ignem ita elemosina peccatum. for
 alswa weter acwencheð fur : alswa elmesdede acwencheð sunne.
 Ah ȝif me sulleð þeo elmesse heo feorleoseð hire nome *and* hire
 mihte alswa. *Quatuor modis uenditur elemosina. & tunc inde*
populi fauor eueritur⁴. aut pudoris molestia deprimitur. aut re-
compensatio rei temporalis adquiritur. aut debiti beneficii solutio

Things to be
 regarded by
 the sower of
 spiritual seed.

Holy seed to
 be sown on
 Sunday.

Good deeds
 are called
 seed.

* [Fol. 50b.]

Of this seed
 cometh mani-
 fold fruits.

Of almsdeed. *

¹ sic.

² sic.

³ MS. sum-
 bote.

Do not sell
 thy alms.

⁴ ? emitur.

his alms. One is when he begetteth praise therewith. *Et hoc animi morbo laborat fere omnis homo.* And this vice hath mostly all men who give their alms both for love (sake) of recompense and also for to have praise, and to be honoured far and near where they are known. In the second mode man selleth his alms when he giveth it to such men whom for shame he cannot refuse because neighbours or else friends, and therewith rids him of shame which he should have if he gave it not. In the third mode he selleth his alms when he gives it to such a man who doth for him, or hath done or shall do, good service and chares (good turns), and thinketh with his alms to requite him his trouble. Then is this man's good-will (services) bought with the alms. In the fourth mode a man selleth his alms when he giveth it to such men as he ought rightly to help, for sustenance, for clothing, according to his behoof, as doth many a man who giveth his alms to father or mother, brother or sister, or others so akin, that he may not rightly withhold it. All the alms which a man doth specially to please our Lord, all that quencheth sin and merits (earns) recompense from our Saviour himself, and all good deeds which a man doth in other ways, and are also done for the love of recompense, he nevertheless selleth them and receiveth here the reward thereof, as our Lord saith in the Gospel, *Amen dico vobis, receperunt mercedem suam.* Verily I say unto you, that those who do good for to have thereof again in this life, shall have no reward in the everlasting world ; but all that a man doth specially for God's love he shall receive the reward thereof, and be then rewarded even as it shall now be merited here ; for our Lord saith in the holy gospel, *Eadem mensura qua mensi fueritis remetietur vobis.* According to the same measure that ye mete now, your good deeds shall afterwards be meted to your meed (advantage), and a hundredfold more. As we previously said, *Qui parce seminat et cetera.* Every man shall afterwards reap according to what he now sows, and he who soweth now in joy shall afterwards reap in joy ; that is, every man who leadeth a fair and pure life, and according to all his behoof distributes his alms, merits thereby that all men bless him and pray for him ; and our Lord God Almighty for their prayers will give him his blessing, that is, the

inpenditur. An fower cunne wise mon sulleð his elmesse. An is þenne he biȝeteð hereword ȝere mide. *Et hoc animi morbo laborat fere omnis homo.* and þesne lehter habbeð mest hwet alle men. ȝe ȝefeð heore elmesse eiðer for godes luue and ec for hereword to habbene and beon iwurðegede fir *and neor ȝer þe heo icnawene beoð. An oðre wise mon sulde¹ his elmesse þenne he hea ȝefeð swulche monne ȝe he for scome wernen ne mei for neȝeburredde oðer elles freonde and þere mide hine aleseð of scome : þe he habben schulde. ȝif he heo ne ȝef. On ȝridde wise mon sullȝe his elmesse ȝenne he heo ȝefeð sulche monne þe him deð. oðer haueð idon. oðer don scal wiken and cherres and ȝencheð mid his elmesse forȝelden him ȝeo hwile. ȝenne bið þes monnes wile ibeht mid þere elmisse. On feorȝe wise mon sulleð his elmesse. þenne he heo ȝefeð swulche monne þe he ahte mid rihte helpe to fodneȝe and to scrude bi his bi-haȝe. alse deð monimon ȝe ȝefeð his elmesse feader oðer moder broðer oðer suster oðer oðre swa isibbe ȝe he ne mei mid rihte wiðteon. Al ȝe almisse þe mon deð sunderlipe for to quemen ure drihten : alle þeo cwencheð sunnen and ernið sunbote at ure helende seolfe. and alle goddede þe mon deð on odre wise and beoð ec idone for godes luue. Neoðeles he heom sulleð and underuehȝe here ȝer of his mede alswa ure drihten seið in þe godspelle. *amen dico uobis : receperunt mercedem suam.* to soȝe ic eow sugge þet þa ȝe doð god for to habben ȝer of aȝen in þisse luue ; nabbeð heo nenne þonc on eche weorlde. Ah al þet mon deð sunderlipe *for godes luuen : he scal auon ȝer of his mede. and beon þenne ifunde alse hit bið nuȝe ierned here. for ure drihten hit seið in þe halie godspelle. *Eadem mensura qua mensi fueritis remecietur uobis.* Biðon ilke imet ȝe ȝe meteð nuȝe : eower weldede scal eft beon imeten eower mede. and bi hunderfalde mare : alswa we er seiden. *Qui parce seminat & cetera.* Æuric mon scal eft mowen bi þon þe he nu saweð. and þe þe² saweð nu on blescunge. he scal eft mowen of blescunge. Ðet is æuric mon þe ledeð feir lif and clene. and bi al his bihaȝe deleð his elmesse and þere mide ierned þet alle men hine blesceð. and for him biðdeð. and ure lauerd god almihten for heore bene ȝeueð

In four ways may alms be sold.

1. When it is given for the sake of a return.

* [Fol. 51a.]

¹ sulȝe = sulleð.

2. For shame.

3. For good services.

4. When it is given to those whom they ought to support.

Alms given rightly quench sin.

* [Fol. 610.]

They shall be rewarded a hundredfold.

² sic.

eternal kingdom that he hath prepared for all men who do his will here in this life. *Ad quam gloriam nos perducere dignetur dominus noster Jesus Christus, qui vivit et regnat per omnia secula seculorum.* Amen.

XIV.

THE LORD'S DAY.

*R*everenda est nobis hæc dies sancta quæ dicitur dominica, et ideo dicitur dominica quoniam hæc dies sola dies Domini est. Greatly ought we to honour this holy day that is called Sunday, for it is God's own day. All other days of the week are subservient to this day. This day is the holy day, the blessed day, the blissful day, the pleasant day, the day seven times brighter than the sun, the first day that ever yet was seen on earth, *in qua visa est lux.* On Sunday was seen the first light on earth, for our Lord said this day, *Fiat lux et facta est lux.* Let there be light, and there was light. *Ex hac enim die reliquæ dies sumpserunt exordium.* Of this day took all others their beginning. *Dies in qua convenit plebs ad ecclesiam, ad predicandum et ad celebrandum.* On Sunday every Christian man ought especially to come to church: the learned to teach the folk to obey God's behests, and the lewd to hear God's behests and to pray unto God. *Dies in qua lætantur agmina cæli et terræ.* On Sunday rejoice together the hosts of heaven and of earth, as the Holy Ghost saith through the mouth of the prophet David: *Hæc est dies quam fecit Dominus, exultemur et letemur in ea.* This is the day that God hath made, let us be joyful and glad on this day. *In hac die multa et magna mirabilia fecit Dominus pro salute nostra.* Many and great wonders did our Lord for our salvation on this day. *In die dominica creati sunt angeli ab ore Dei.* On Sunday were the angels made by the mouth of God. *In die dominica resedit archa post diluvium.* On Sunday Noah found land

him his blescunge. Ðet is ȝeo echeliche riche þet he haueð izarwed to alle ȝon monnen þe his iwille wurdeð her on [pisse] liue. *Ad quam gloriam nos perducere dignetur dominus noster ihesus christus qui uiuit et regnat per omnia secula seculorum. amen.*

The eternal kingdom the reward of almsgiving.

XIV.

IN DIE DOMINICA.

[*R*] *uerenda est nobis hec dies sancta que dicitur dominica. & ideo dicitur dominica quoniam hec dies sola dies domini est.* Muchel man ach to wurpen þis halie dei þat is sunnen dei icleoped. for hit is godes aȝen dei. Alle oðer dazes of þe wike beoð to preldome to þis dei. *þis dei is þet halie dei þet blescede dei þe blisfulle dei þe murie dei. þe dei seuensiþe briçtere þene þe sunne. þe fo[r]meste dei þet eauer ȝiete was iseȝen buuen eorðe. *In qua uisa est lux.* Sunnen dei was iseȝan þet formeste liht buuen eorðe for ure drihten seide þis dei. *Fiat lux & facta est lux.* beo liht and hit wes liht. *Ex hac enim die: relique dies sumpserunt exordium.* Of þisse dei nomen alle oðer heore biginni[n]ge. *Dies in qua conuenit plebs ad ecclesiam ad predicandum & ad celebrandum.* Sunnedei ah efri cristenne .Mon. nomeliche to chirche cume þe ahte for to techen þe folke godes hesne to done. þe lewede godes hesne for to heren. and hom to gode bidden. *Dies in qua letantur agmina celi & terre.* Sunne dei blisseð to-gederes houeneware and horðe ware. also þe halie gast seið þurh dauideð muð þe prophete. *Hec est dies quam fecit dominus exultemur & letemur in ea.* þis is þe dei þet god makede. beo we bliðe and glade on þis dei. *In hac die multa & magna mirabilia fecit dominus pro salute nostra.* Monie wundre and muchele dude ure drihten. for ure hele on þisse dei. *In die dominica creati sunt angeli ab ore dei.* sunnendei: weren engles makede of godes muðe. *In die dominica resedit archa post diluuium.* sunnendei fond noe lond efter þet ure drihten

Sunday is God's own day.

* [Fol. 52a.]

On this day light was first seen.

On Sunday every man should go to church.

On this day angels were created.

after that our Lord had drowned the people. *In die dominica pluit Dominus manna filiis Israel.* On Sunday God sent manna from heaven to the people of Israel. *In die dominica percussum est mare rubrum in virtute Dei, per manum Moysi, et transierunt filii Israel siccis pedibus per mare rubrum.* On Sunday Moses smote the Red Sea, and the sea divided and the Israelitish people went over; *et stetit illis murus in dextera atque in sinistra,* and there stood (the sea) on the right side and on the left as a castle wall. *Et iterum percussit Moyses mare et reversum est in locum suum, et mersus est Pharaon cum curribus et equitibus ejus.* And afterwards Moses smote the sea and it went together, and drowned Pharaoh and all his host with him, so that there was not even one left undrowned. *In die dominica percussit Moyses petram in heremo et fluxerunt quatuor flumina, quæ divisa sunt in duodecim partes ut traxerint sitim populo.* On Sunday smote Moses the stone in the wilderness when the people without drink had nearly perished, as our Lord bad him, and the stone split and four wells of water sprang out thereof, and the four were divided into twelve, so that the twelve tribes should therewith quench (cool) their thirst. *In die dominica natus est Christus ex Maria virgine pro salute nostra.* On Sunday was our Lord born of the holy maiden Mary for our salvation. *In die dominica baptizatus est Dominus noster in Jordane.* On Sunday was our Lord baptized in the river Jordan. *Et Spiritus Sanctus venit super eum in specie columbæ.* And the Holy Ghost came upon our Lord in the form of a dove, and he heard his Father's voice from heaven, which said, *Hic est filius meus dilectus in quo mihi bene complacitum,* This is my beloved Son, in whom I am well pleased. *In die dominica resurrexit Christus a mortuis.* On Sunday arose our Lord from death to life, and made arise with him all those who had previously obeyed him. *In die dominica, post dies octo, venit ad discipulos per clausas januas et stetit in medio eorum dicens, Pax vobis.* And on the twelfth day after that he had arisen he came among his disciples when the gates were locked, that was on Sunday, and said to them, Peace be with you. On Sunday our Lord made peace between heaven and earth, between angels and men, between God and men, between body and soul, between the old law and the

hefde þet folc adreint. *In die dominica pluuit dominus manna filiis israel.* sunnedei god sende manna from houene þam¹ israelisce folc. *In die dominica *percutsum est mare rubrum in uirtute dei per manum moysi & transierunt filii israel siccis pedibus per mare rubrum.* Sunnedei smat² Moyses þe rede séé. and þe see to-eode and þet iraelisce folc wende ouer. *Et stetit illis murus in dextera atque in sinistra.* and þer stod a richt halue and a luft: also an castel wal. & *iterum percussit Moyses mare & reuersum est in locum suum & mersus est pharao cum curribus & equitibus eius.* and eft sone Moyses smat³ þe see. and heo wende to gederes. and adreinte pharao. and al his ferede mid him. swa þet nes þere nefre an bileued un-dreint. *In die dominica percussit moyses petram in heremo & fluxerunt quatuor flumina que diuisa sunt in duodecim partes ut traxerint sitim populo.* Sunnedei smat⁴ Moyses þene stan ine þe wastine: þa þet folc wes welnech for-faren drinkeles also ure drihten him het. and þe stan to-chan: and fouwer walmes of watere sprungen ut þer of. and þa fouwer weren ideled a twelue. for þa twelf kunreden sculden þer mide heore þurst kelen. *In die dominica natus est Christus ex Maria uirgine pro salute nostra.* Sunnendei wes ure drihten iboren of þe halie Maiden Marie for ure hele. *In die dominica baptizatus est dominus noster in iordane.* Sunnendei wes ure drihten ifulcted ine flum iordan. & *spiritus sanctus uenit super eum in specie columbe.* and þe halie gast com uppen ure drihten in ane culfre liche. and iherde his fadre stefne of heouene and seide. *Hic est filius *meus dilectus. in quo michi bene complacitum.* þis is min loue sune þet me wel likeð. *In die dominica resurrexit Christus a mortuis.* Sunnedei aras ure drihten from deðe to liue. and makede arisen mid him alle þa þet him efden er ihersumed. *In die dominica post dies octo uenit ad discipulos per clausas ianuas. & stetit in medio eorum dicens. pax uobis.* and on þe twelftuzeþe dei efter þet he wes arisen. he com among his disciples þer þe ȝeten weren ilokene. þet wes a sunnedei. and seide to heom setnesse beo mid eou. Sunnedei makede ure drihten pes bitweone heouene and eorðe. bi-tweone engles and monne. bi-tweone gode and monne.

On Sunday manna was sent from heaven.

¹ MS. þet.

* [Fol. 52b.]

² MS. siriāt.

On this day Moses divided the Red Sea.

³ MS. siriāt.

⁴ MS. siriāt. On Sunday Moses smote the rock in Horeb.

On Sunday our Lord was born.

On Sunday he was baptized.

* [Fol. 53a.]

On this day he arose from the dead.

new, between Heathens and Christians. *Ipsè enim est qui facit utraq; unum.* He it is who causeth two to be one. *In die dominica misit Dominus spiritum super Apostolos.* On Sunday our Lord sent the Holy Ghost on his Apostles in the form of fire. *In die dominica venturus est in majestate, sua cum sanctis angelis et archangelis, in judicium vivorum et mortuorum.* On Sunday our Lord will come in his great strength with all the host of heaven for to judge both the good and the evil, and all men shall be gathered before him, and the earth also shall quake at the sight of him, as doth the sea in a storm. *Tunc montes liquescent sicut cera e facie ignis.* Then each hill shall burn and all folk, as the prophet saith, *Ignis ante ipsum precedet et inflammabit in circuitu inimicos ejus.* The fire shall go before him and consume his enemies about him. *Et iterum Dominus noster cum virtute veniet &c.* Our Lord shall come in power, in the form of fire, and will consume all his foes and them who are wont to do evil. *Tunc cantabunt angeli magna tuba et mortui resurgent.* Then shall the angels blow with their trumpets in the four quarters of the world, and all the dead shall arise, and stars shall darken, and the sun shall lose her light, and the stars shall fall from heaven. *Et tunc judicabit judicia novissima, et reddet unicuique juxta opera sua.* Then will God judge his last doom, and will give each man his reward after his works. The sinful who break the spousehood (marriage), the closefisted men, those that gave little to the poor, thieves, those that speak fair before and false behind, the envious, the proud, the drunken, the quarrelsome, the foresworn, the heathen, the heretics—*Ejicientur cum fletu et lamentatione in pœnam sempiternam, sine ablutione et misericordia*—shall be cast into everlasting torment without redemption and without mercy. But the righteous men, the true men, the monks, the maidens, the wedded wives, the good men, the gentle men, the merciful men, the liberal, the meek, the entertainers (of strangers), the patient, the almsgivers, those who refrain from fleshly lusts—*vocabuntur in dextra Dei Patris omnipotentis*—shall be called to sit on the right hand of the Father. There shall be worldly weal without

bi-tweone licome *and* saule. bi-tweone þe alde laze *and* þe neowe. bi-tweone heðene *and* cristene. *Ipse enim est qui facit utraque unum.* he is þet makeð twa to an. *In die dominica misit dominus spiritum super apostolos.* Sunnedei sende ure drihten þene halie gast his apostlen in fures liche. *In die dominica uenturus est in maiestate sua cum sanctis angelis & arcangelis in iudicium uiuorum & mortuorum.* Sunnedei wile ure drihten cūmen ine his muchele strenðe mid alle heouenware for to deme baþe þe gode *and* þe uuele. *and* alle Men sculen beon igedered bi-foren him. *and* ech eorþe scal hwakien on his ecsene¹. also deoð þe see in storme. *tunc montes liquescent sicut cera a facie ignis.* þenne uch dune scal berne. *and* al folc also þe p[ro]phete seið. *Ignis ante ipsum precedet & inflammabit in circuitu inimicos eius.* þet fur scal gan biforen *and* *forbernen abuten him fon. *et iterum. Dominus noster cum uirtute ueniet. & cetera.* Vre drihten wile cūmen dredliche in fures liche *and* wile for-berne alle his fon. *and* heom þet beoð iwunede uuel to done. *Tunc cantabunt angeli magna tuba & mortui resurgent.* þenne sculen engles mid beme blauwen on fower halue þe world. *and* alle dede arisen *and* steorren sculen þeostren. *and* þe sunne hire liht forlose. *and* steorren sculen from heouene falle. *Et tunc iudicabit iudicia nouissima. & reddet unicuique iuxta opera sua.* þenne wille god deme his leste dom. *and* wile zelden eche men his mede efter his werke. þe sunfulle .Men. þet spushad brekeð. þa feste .Men². þa þet mei lutel to wreche. þe poues. þe þet spekeð faire bi-foren *and* false bi-hinden. þe niðfulle. þe prude. þe fordrunkene. þe chidinde. þe forsworene³. þe heðene. þe crites. *eicientur cum fletu & lamentatione in penam sempiternam sine ablutione & misericordia.* sculen beon iwarpen ine eche pine. wiþ-uten alesinge *and* wið-uten milce. Ach þe richtwise men. þe treowe men. þe munekes. þe meidene. þe weddede wiues. þe gode .Men. þe softe .Men. *and* þe .Men. ful of milce. *and* þe large. Men. *and* þe milde .Men. þe herbe[r]gers. þe þolemode. þe elmesfulle. *þa þe heom wið-teoð of flesliche lustes. *uocabuntur in dextra dei patris omnipotentis.* sculen beon icleoped on þe fader riht halue. þer scal beon worldwunne! wið-uten *pouerte.

On Sunday
our Lord sent
the Holy
Ghost upon
the apostles.

On Sunday he
will come to
judge the
earth.

¹ sic.

* [Fol. 53b.]

He will come
in the form of
fire.

All the dead
shall rise,

and receive
their reward
according to
their works.

² ? Mon.

The wicked
shall be cast
into hell.

³ MS. for-
sporene.

The righteous
shall sit on
God's right
hand.

* [Fol. 54a]

poverty, fullness without hunger, health without infirmity, rest without toil, bliss without sorrow, youth without old age, sight without sleepiness, song without cessation, smelling with sweetness, and service without weariness. *Defectio omnis mali, habundancia omnis boni.* Lack of all evils, abundance of every thing that is good. Amen.

XV.

SERMON ON MARK VIII. 34.

Qui vult venire post me, abneget semet ipsum et tollat crucem suam et sequatur me. Woe to the man that is unfortunate, for more (woe) shall one threaten him with, and it may and will cling to him. But happy is he that is bidden from little to great weal, and it is also much better for him that is invited to come from great affliction to great weal.

We are all in manifold adversities in this wretched life, what with our ancestors' works, and what with our own guilts (offences); but God Almighty comforteth us with his mild words, and teacheth us by what way we may come to him, and saith, *Qui vult venire post me, &c.* Whoso will come after me, let him deny himself and bear his cross, and follow me. These words he said sometime before he departed this life. He admonished all to endless bliss those who were come, or subsequently have come, or are to come. But it seemeth a foolish thing to them to forsake what they greatly love. *Alii quidem amant peccata sua, alii parentes, alii possessiones, alii voluptates et vicia.* Some men love their sins, some their kin, some worldly wealth, some lecherous* practices and wicked devices. Those who love their sins he admonishes thus and saith, *Penitentiam agite appropinquabit enim regnum celorum.* Repent and forsake your sins, for doomsday is nigh at hand. Those who love their kin he admonishes and saith, *Omnis qui reliquerit patrem aut matrem, fratrem aut sororem, aut ceteros amicos propter nomen meum, centuplum, et vitam eternam possidebit.* All those who

fulle! wið-uten hungre. hele! wið-uten unhele. reste! wið-uten swinge¹. blisse! wið-uten sarinesse. Ivzeðe! wið-uten clde. Lokinge! wið-uten winkunge. song! wið-uten lisse. smellinge! mid swetnesse. and dunge²: wið-uten prikunge. *defectio omnis mali. Habundancia omnis boni.* wone of alle uuelc; wole! and alle gode³. Amen.

¹? swincunge.

²? ðenunge.

³? and wole of alle gode.

XV.

[SERMO IN MARCUM VIII. 34.]

[Q] *vi uult uenire post me. abneget semet ipsum & tollat crucem suam & sequatur me.* wa is þan⁴. Mon. þet wa is and me him mare bihat. and mei and wile hit him ileste. Ach him is wel þet is ilaðed from lutel weole to muchele. and him is ec muchele bet! þet is ilaðed from muchele wowe! to muchele wele. Alle we beoð in monifald wawe ine þisse wreche liue. hwat for ure eldere werkes. hwat for ure azene gultes. ach god almihtin us freureð mid his milde word and techeð us bi hwiche weie we mazen to him cume and seið. *Qui uult uenire post me et cetera.* Hwa se wile cume efter me! for-sake him seolf. and bere his rode. and folege me. þos word he seide et sumtime to-zeines þet he walde þis lif forleten. he munegeðe alle þa þet þo weren oðer seopðen habbeð ikumen. oðer to kumene beoð to endeles blisse. ach heom þingð uuel to forleten þet heo muchel luueð. *Alii quidem amant peccata sua. alii parentes. alii possessiones. alii uoluptatates⁵ & uicia.* Summe men luueð heore sunnen. summe heore kun. summe world wunne. summe! gäl-iche* lectres and luðere lastes þa þet luueð heore sunne! he munezeð þus and seið. *penitentiam agite appropinquabit enim regnum celorum.* Cumeð to sunbote and forleteð eower sunne. for domes dei. nehlecheth þa þet luueð heore kun! he munezeð and seið. *Omnis qui reliquerit patrem aut matrem. fratrem aut sororem. aut ceteros amicos propter nomen meum! centuplum. & uitam eternam possidebit.* Alle þa þet forleteð fader oðer moder.

The text.

⁴ MS. þæt.

We are in manifold aduersities in this world.

Christ commands us to forsake ourselves and to follow him.

⁵ sic. What men most love in this world.
* [Fol. 54b.]

They are admonished to forsake their sins,

leave father or mother, sister or brother, or other friends for my name, they shall receive a hundredfold reward, and life without end. Those who love worldly bliss he admonishes, and saith, *Qui non renuntiaverit omnibus quæ possidet non potest meus esse discipulus*—No man may follow me except he leave all that he possesseth. *Duobus modis renunciatur possessis, desinendo habere et desinendo amare*—In two ways a man may forsake worldly wealth; one is that he should bestow it upon those who have none, another is that he should think so little thereof, as not to love it. It is not a great sin if a man have wealth, but it is a great sin if a man love his riches; for he may not love God and also his wealth. Those who love lascivious sins he thus admonishes, and saith, *Qui vult venire, &c.*—Whoso desires to come after me, let him deny himself, and bear his cross, and follow me. But as it is hard to understand in what manner a man may deny himself, take heed thereto, and by God's permission I will tell you (how). *Duo sunt in homine, aliud per naturam conditum, aliud per culpam illatum*—Two things are in man, the one is brought by nature, and that is the fair nature that is formed between soul and body; the other is the foul guest (stranger) which the devil hath brought therein. Wherefore no man may come to God unless he forsake the foul sojourner which the devil hath brought in him on account of sin, and also preserve that fair nature of soul and body that God hath put into him, and continue in the purity that he hath acquired at his baptism. *Tres cruces sunt de quibus hic agitur, duæ corporis, una mentis*—Three crosses there are about which I shall speak, two bodily, and one spiritual. *Cruz corporis est quando corpus distensum membratim punitur*—The corporal cross is when the body suffereth pain in this life upon the cross, and is thereon spread out, as our Saviour was when put on the holy cross for our sins, though he himself had none, and when he had upon his head a crown of thorns, and when his sides were opened with the point of the spear, and when his feet were pierced through with the iron nails. But man may come to God though his body endure not so great torture. But he admonishes us to bear another cross, that is named *carnis maceratio*—leanness of flesh. Man causeth his flesh to become lean when he giveth himself little to eat and

suster oðer broper. oðer oðre freond. for mine nome : heo sculen underfon hundfalde mede. and lif buten ende. *pet* luueð world wunne : he muneþeð and seið. *Qui non renunciauerit omnibus que possidet non potest meus esse discipulus.* Ne mei na .Mon. me folzen : bute he forlete al *pet* he iwald ach. *Duobus modis renunciat posses desinendo habere & desinendo amare.* On twa wise .Mon. mei forlete world winne. an is *pet* he hit do for him : *pet* he hit nabbe. an oðer is *pet* he telle swa lutel tale þer of : *pet* he hit nawicht ne luuie. hit nis nawicht sunne muchel : if .Mon. echte habbe. ach hit is muche sunne : if .Mon. echte luuieð. for he ne mei nawiht luuie god : and ec his ehte. þa *pet* luueð galiche lectres : he muneþeð þus and seið. *Qui uult uenire et cetera.* hwa se wule cume efter me : forsake him self. and bere his rode. and foleþe me. Ach hit is uuel to understanden on hwulche wise .Mon. mei him self forsake *nimeð ȝeme þer to : and ic hit weo¹ wile sugge b[i] godes leue. *Duo sunt in homine. aliud per naturam conditum, aliud per culpam illatum.* Twa þing beoð ine þe .Mon. *pet* an is *pet* brochte icunde. and *pet* faire icunde *pet* is igedered bi-twene saule and licame. *pet* oðer is þe fule on-kume þa þe douel haueð peron ibroht. þerfore ne mei na .Mon. to gode cume : bute he forlete þe fule on-cume þe ðe douel haued on him ibroht of sunne. and het halde *pet* faire ikunde. *pet* god haueð on him idon of saule and of likame. and wunie ine *pet* clenesse : *pet* he haueð et² his fulluhte ifet. *tres cruces sunt de quibus hic agitur. due corporis una mentis.* þreo roden beoð þa ich umbe speche. twa licamliche : and an gastliche. *Cruce corporis est : quando corpus distensum membratim punitur.* þe likameliche rode is : hwenne þe likame þoleð pine ine þis liue ine rode and bið þer on to-spreð : also ure helende wes ine þe halie rode for ure gultes. *pet* nefde him self nane. þa þe he hefde uppen his hefde þornene helm. and weren his side mid speres orde iopened. and his fet mid irnene neiles þurbstungen. ach .Mon. mei to gode cume þach his likame swiche pine ne pole. Ac hē munegeð us an oðer rode to berene : *pet* is inemned. *Carnis maceratio.* fleises lensing. Mon. lenseð his fleis : hwenne he him ȝefeð lutel to etene. and lesse to drinke. *and ofte for

and to leave their kin and friends and follow Christ.

In what way worldly wealth may be forsaken.

* [Fol. 55a.]

1 ? eow.

Two things in man—the one divine, the other devilish.

2 MS. ec.

Of three crosses.

Of the bodily cross.

Leanness of flesh.

* [Fol. 55b.]

less to drink, and often for his sins scourgeth himself with small switches. *Et hæc est scula peccatorum*—And this is the ladder of all sinful men by which they shall ascend into heaven. *Crux mentis est cordis contritio et proximi compassio* - The spiritual cross is named sorrow of heart on account of a man's own sins and pity for his fellow-Christian's woes. Heart-sorrow hath the man when he remembers that he has sinned, and bemourns his affliction, and comes to shrift, and repents of his sins, according to his priest's instructions. Pity for his fellow-Christian's woes hath the man that sees his neighbour fall into sin or attacked with sickness, and unable without assistance to get quit thereof. If he may not with worldly goods relieve his necessities it sorely grieves him, and he bemourneth bitterly his fellow-Christian's woes. Again, when a man remembers that he hath been sinful, and committed very many sins, his heart then aches as his head would if he had thereon a helmet of thorns. Again, when the man remembers that he hath, in lustful deeds, provoked God very much to wrath, and hath not taken heed whether she with whom he had to do was married or not, but only that his foul lusts were slaked ; when the man remembers that he hath too seldom gone to church, and often with his hands done what he should not have done ; then will his heart ache, as his feet and his hands would if they were pierced through with iron nails. And if we ourselves thus willingly torture, then may we be God's disciples—then may we follow him and abide with him. Entreat our Lord that ye may come after him, and renounce the foul guest of sin that the devil hath brought into you, and retain the bright nature of soul and body that God hath brought into you, and the purity of your baptism that ye have received at the font ; and that ye may bear the cross which God admonishes you to bear, and follow him, and dwell with him (for ever). *Quod nobis prestare dignetur qui vivit, &c. Amen.*

his sunne swingeð him mið¹ sinele twige. *Et hec est scala peccatorum.* and þis is alle sunfulle monne leddre þet heo sculen in to heouene stizen. *Cruce mentis est cordis contritio & proximi compassio.* þe gastliche rode is inemned: heorte sar for þe monnes azene sunne. and rowðe for his emeristenes wawe. horte sar haueð þe. *Mon.* [hwenne] him biþenȝ þet he isuneged haueð. and þet sare bi-murneð and to scrifte kimet. and bi his prostes wissunge his sunne beteð. Reuþe for his emeristenes wawe haueð þe. *Mon.* þet isich his emeristene in sunne bi-falle. oðer mid sicnesse bi-gan. and ne mei buten helpe þer cume. If he ne mei mid worldliche echte his neode ibete: þet him sare roweþ. and his emeristenes wawe sare bi-murneð. eft sone hwenne. *Mon.* him bi-þencheð þet he haueð sunful ibeon. and to fele sunne idon. þenne wule his heorte ake also his heued wolde: if he hefde þer uppon þornene helm. Eft sone hwenne þe. *Mon.* him biþencheþ þet he haueð on galiche dede to muche god iwreþed. and naueð inume zeme hweðer heo bi-wedded were þe nere: þet he hefde mid to donne: bute his fule lust were ikeled. þenne þe. *Mon.* him biþenȝ þet he haueð to selde igan to chirche. and ilome mid his honde idon þet he don ne sculde: þenne wule his heorte ake also his fet and his honde: if heo þurh irnene neile were þurb-stunge. and if we þus us solue willeliche pineð: þenne mæze we beon godes lornigkinchtes². þenne *we mæze him folege. and mid him bileue. Biddeð ure drihten þet ze moten efter him kume and þene fule onkume for-lete þa þe douel haueð in ow ibroht of sunne and edhalde þet brihte ikunde: þet god haueð in ow ibroht of saule and of likame. and þe klenesse of ower fulluhte þet ze habbeð et þe fonstan underfonge. and þet ze moten þe rode bære. þe god ow to munegeð. and him folege and mid him bileue. *Quod nobis prestare dignetur qui uiuit & cetera.* Amen.

¹ MS. nuð.

The ladder of sinful men.

The spiritual cross is called heart-sorrow.

Sorrow for sins of the flesh;

sorrow for neglect of duties.

² ? learning-knights.

* [Fol. 56a.]

Pray to be delivered from the foul guest of sin.

XVI.

BE STRONG IN WAR.

*E*stote fortes in bello et pugnate cum antiquo serpente et accipietis regnum eternum dicit Dominus. This word that I now declare unto thee, our Lord uttered at a time when he dwelt in the land of Jerusalem, and admonished all that were (there) to fight bravely (strongly); and because the fight (conflict) was strong to master and difficult to undertake, he promised them great reward provided they would undertake this conflict, and saith, *Estote fortes, &c.*—Be strong in battle, and fight with the old serpent, and if ye be stronger than she, ye shall have for your reward eternal bliss. *Quia diversa genera hominum sequebantur eum, et ipse dixit sermones suos, tum ad discipulos, tum ad hos, tum ad illos; aperiendum est et quibus, et de qua fortitudine et de quo bello, et de qua serpente hoc dixerit.* Many kinds of men followed our Lord in this life, some to get their faith from him, others to get their daily bread, and some to try if they might take him unawares in sin. Therefore it is good that you should be told whom he admonishes to this warfare. Some men loved their sins and would not forsake them; he admonishes not them to this fight, nor those who have forsaken their sins but have not repented of them; but he admonishes to this fight those who have repented of their sins, or are possessed with the spirit of repentance, and specially the twelve apostles, and among them the lord Nathaniel, whose day it is to-day. Of the strength that God admonishes us to speaks *Liber Sapientiæ*, that is, the Book of Wisdom, and saith, *Fortitudo simplicis est, via Domini*—God's way is strength to the simple man. Simple or double is each man; that sheweth the lord St. James, and saith [of the double man], *Vir duplex animo inconstans est in omnibus viis suis*—The double-faced man is unsteadfast in all his ways. But Job was a simple and righteous man, and so good a man that our Lord himself praised him, and said that under heaven there was none like unto him. *Via Domini qua venit ad nos et nos ad eum, misericordia et veritas*—The way that God

XVI.

[ESTOTE FORTES IN BELLO.]

[**E**stote fortes in bello & pugnate cum antiquo serpente. & accipietis regnum eternum dicit dominus. Dis word þe ich nu þe for-tech¹ : seide ure drihten et sume time þa he wunede ine þe londe of ierusalem. and munegeðe alle þet weren to stronge fechte. and for þon þe þet fecht wes strong to ouer-cumen. and uuel to underfone : he bi-het hom muche mede wið þan þet heo walde þis fecht underfon and seið. *Estote fortes & cetera.* beoð. stronge on fihte. and fihteð wið þe alde neddre. and if 3e beoð strengre þe heo : 3e sculen habben to me[de] eche blisse *Quia diuersa genera hominum sequebantur eum. & ipse dixit sermones suos. tum ad discipulos. tum ad hos. tum ad illos. aperiendum est et quibus. et de qua fortitudine et de quo bello. et de qua serpente hoc dixerit.* Monie kunnes men folezeden ure drihten ine þisse liue : summe to fechen heore bileue et him. summe to fechen heore deis fode. summe to kunnen if heo mihten him mid sunne undernime *þer fore hit is god þet Mon ow segge hwiche he munegeþ to þis fehte. Summe men luueden heore sunne. and nalden heom forleten. he ne munegeð noht heom to þis fiht. ne for þon þa þe hefden heore sunne forleten. and nawiht ibet. Ah þa he munegeð to þis feht : þet hefden heore sunne ibet. oþer on bote bifongen. and nomeliche þe twelf apostles. and among heom þe lauerd. N. hwas dei hit is to dei. of þe streinþe þet god us to munegeð spech liber sapientie. þet is þe boc of wisdom and seið. *fortitudo simplicis est uia domini.* Godes wei is streinðe þe anfalde monne. Anfald oðer twafald is ech mon þet kimed² þe lauerd saint Iame. and seið. *Vir duplex animo inconstans est in omnibus uis suis.* Þe twafalde Mon. is unstapelfest : on alle his weies. Ah Iob wes anfald rihtwis Mon. and swa godmon : þet ure drihten him solf hine herede. and seide þet under houene ne nan his ilike. *Via domini qua uenit ad nos & nos ad eum*

These words
were spoken
by Christ in
Jerusalem.
¹ ? forð-teah.

Fight with
the old adder.

Of the diuers
kinds of men
who followed
our Lord.

* [Fol. 56b.]
Concerning
those whom
Christ
admonishes
to warfare.

² ? kunneð.
Simple or
double is
each man.

Of the simple
man.

came unto man, and man cometh unto him, is called mercy and truth. God showed mercy to man when he sent his patriarchs and prophets to proclaim his wonders. Truth he showed to man when he himself came, as he had promised, and delivered us out of everlasting woe. Let us thank him for it. Mercy a man shows to himself when he bethinks of his sins, and sorely bemourns them, and prays for mercy. Truth a man shows to himself when he makes known his sins to his priest just as he has committed them. And against what foes we ought to fight the apostle thus saith, *Non est nobis colluctatio adversus carnem et sanguinem, sed adversus rectores tenebrarum*—We are not to fight against flesh and blood, but against the accursed spirits that rule the darkness. *Sed ab hoste invisibili difficile caretur*—But evil (hard) it is to fight against this foe whom we are not able to see, and the blows are hard to ward off, and we never know on which side they will fall. But wherefore does our Lord call this foe an adder (serpent)? *Diabolus nominatur hic serpens, propter tria. Invidia tabescit; sine strepitu serpet; quod pungit, veneno afficit*—The serpent doth three things bodily that the devil doth spiritually. The serpent hath envy and hatred; the serpent creeps secretly; the serpent poisoneth all those that she stings. So hath the devil envy and hatred towards man, and could endure that men were dead, though he himself were none the better for it. As the book saith, *Per invidiam intravit mors in orbem terrarum*—Through envy and hatred came death into the world. Again, the serpent creepeth secretly; so doth the devil into the eyes of men, if they are open to behold idleness and vanity; into the ears, if they are open to listen to slander, idle stories and lies, and other things that are against God's behests; into the nose, when the nose is open to smell illicit breath (smells); in the mouth, when it is open to lie, or sinneth in excessive eating and in over-drinking; into the privy parts the devil creepeth secretly, when they are ready to (commit) lascivious deeds. *Hæ sunt quinque portæ mortis per quas ingreditur auctor mortis ut afferat mortuos*. These are the five gates through which the worker of death cometh in, and therein death also, as the psalmist saith, *Per mille meandros agitât quieta corda*—With a thousandfold devices he

misericordia & ueritas. þe wei þet god com in to monne. *and* mon kumeð in to him : is ihaten mildheortnesse, *and* soðfestnesse. Mildheortnesse God kudde monne : þa þe he sende his patriarken *and* propheten : for to bodien his tokume. Soðfestnesse he kudde mon : þa þe he him self com also he hefde bihaten. *and* us alesde ut of eche wawe. Iþonked wurðe him. Mildheortnesse me kuð him soluen : henne¹ he him bi-þengð þet he isuneged haueð. *and* þet sare bimurneð. *and* milce bit. Soðfestnesse *me kuð him solue : hwenne he his sunnen undeð to his proste. alswa also he heom haueð idon *and* to-zeines hwiche fan we aȝen to fechte þe apostel seið. *Non est nobis colluctatio aduersus carnem et sanguinem. sed aduersus rectores tenebrarum.* We ne aȝen naut to fihten to-zeines fleis *and* blod : ah to-zeines þa awariede gastes þet weldeð posternesse. *sed ab hoste inuisibili difficile cauetur.* Ah uuel hit is to werien to-zeines þene fa : þe Mon. ne mei naut ison. *and* þe dundes boð uuel to kepen : þet mon nat nefre on hwilche halue ho wilen falle. Ach for-hwi nemneð ure drihten þis fa to neddre. *Diabolus nominatur hic serpens : propter tria. Inuidia : tabescit. sine strepitu : serpit. quod pungit : ueneno afficit.* [ned]dre deþ þreo þing licamliche : þet þe douel deð gastliche. Nedre haueð nip *and* onde. Nedre smuȝeð derneliche. nedre attreð al þet heo priked. Swa haueð þe doñel nih² *and* onde to monne. *and* polede³ þet Mon ded were : þeh him self þe betre nere. also þe boc seið. *Per inuidiam intrauit mors in orbem terrarum,* þurh nið *and* onde com deð in to þe worlde. Eft sone smuȝeð derneliche : swa deð þe douel ine þe monnes eȝen : if ho boð opene to bihalden idel *and* unnet. Ine þe : eren : if ho boð opene to lusten hoker. *and* spel. *and* leow. *and* oðer þing þet boð to-zeines godes heste. Ine þe nose : hwenne þe nose bið open to smelle unlofne breð. Ine þe muðe. hwenne þe *muð is open for to lizen. oðer suneȝeð on muchele ete *and* on ouer drinke. Et þe schape þe douel smuȝeð in derneliche : hwenne hit bið ȝaru to galiche deden. *Hee sunt quinque porte mortis per quas ingreditur auctor mortis ut afferat mortuos.* Þis beoð þe fif ȝeten þurh hwam kinð in deðes wurhte. *and* þer ine deð also þe lof-songere seið. *Per mille meandros*

Of God's mercy and truth to man.

1 ? hwenne.

* [Fol. 57a.]

We are commanded to fight against the spirits of darkness.

Why the devil is called a serpent.

2 ? nið.

3 ? wolde.

Through envy * death came into the world. The devil creeps into man through his five senses.

* [Fol. 57b.]

troubles the thoughts that formerly were (at peace) together, and woundeth the soul. But may our Lord, that admonishes us to fight against the old adder (serpent), give us power and strength to have the same weapons that the apostle speaks of, thus saying, *Induite vos armaturam dei sumentes lorica[m] fidei, galeam spei, scutum caritatis, gladium spiritus, quod est verbum dei*—Clothe you with the weapons of God, and take good belief for your hauberk, hope for a helmet, true love (charity) for a shield, and God's word for a sword. *His armis munitus vicit David Goliath*. With these weapons was David armed when he overcame Goliath the enemy; so desires God that we may herewith overcome the old serpent, and have for our reward everlasting bliss. *Quod nobis prestare dignetur qui vivit et regnat deus, &c.* Amen.

XVII.

SERMON ON PSALM CXXVI. 6.

*E*untes ibant flebant, mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos. The holy prophet David speaks in a passage in the psalter, and makes us understand in what wise the holy men honoured our Lord in this life, and what reward they shall have for their fair service, and thus saith, *Euntes, &c.* They went weeping and sowed, and shall afterwards come and reap in joy. He speaketh of what was to come, as if it were come, for he knew that it should come. *Sed quo euntes? in mortem*—But whither were they going? from worldly joy unto bodily woe; from health into sickness; from rest into toil; where their bodies should be mortified until they came to their lives' end. *Quas lacrimas fundentes? tum compunctionis, tum compassionis, tum peregrinationis, tum contemplationis*—What tears shed they? Sometimes they shed hot tears for their own sins when they bethought that they had sinned, and sorely bemoaned it and prayed for mercy. *Tales lacrimas fudit Maria*

agitat quieta corda. Mid þusend falde wrenche he to-drefeð þe
ponk þet erre weren to-gedere. *and* wundeþ þe saule. Ah ure
drihten þet munegeð us to fechten te-zeines þet¹ alde neddre : zeue
us mihte *and* streinðe to habben þet¹ ilke wepne þa þe apostel
spekð of *and* seið. *Induite uos armaturam dei sumentes loricam
fidei. Galeam spei. scutum caritatis. gladium spiritus : quod est
uerbum dei.* Scrudeð ow mid godes wepne. *and* nimeð gode
ileue to burne. To hope to helme : soðe luue to scelde. godes
word to sworde. *His armis munitus uicit dauid Goliath.* Mid
þis wepne wes dauid iscrud þa he goliath þe fond ouer-com. swa
wile god þet we moten her mide þe alde neddre ouercume. *and*
habbe to mede endelese blisse. *Quod nobis prestare dignetur qui
uiuuit et regnat deus, et cetera.* Amen.

May God give
us strength to
fight against
the serpent.
1 ? þe.

Our spiritual
armour.

XVII.

[SERMO IN PS. CXXVI. 6.]

[**E**]*untes ibant et flebant. mittentes semina sua. Venientes autem
uenient cum exultatione portantes manipulos suos.* Þe
halie prophete dauid specð on ane stude in þe sauter. *and* deþ us
to understonden on hwiche wise þe halie .Men. hersumden ure
drihten *ine pisse liue. *and* hwiche mede heo sculen habben for
hore feire seruise *and* þus seið. *euntes et cetera.* heo oden wepende.
and sowen *and* sculen eft cumen mid blisse *and* mawen. he specð
of þet wes to cumene also hit icumene were. for he wiste þet hit
gume sculde. *Sed quo euntes : in mortem.* Ach hwider wenden
heo : from worliche wunne ine likamliche wawe. fram hele : in
unhele. from reste in to swinke. *and* þer hore likame pineden
for to þet heo comen to his² liues ende. *Quas lacrimas fundentes.
tum compunctionis. tum compassionis. tum peregrinationis. tum
contemplationis.* hwiche teres scheden ho : oðer hwile heo scheden
hate teres for hore aȝen sunnen : hwenne ho hom biðohten þet heo
isuneged hefden. *and* þet sare bimurneden. *and* milce beden. *Tales*

The words of
the Psalmist.

* [Fol. 58a.]

Of those that
sowed
weeping.

They went
from joy into
woe.

² sic.

They shed
hot tears for
their sins.

Magdalene quando lavit pedes Domini—Such tears shed Mary Magdalene when she washed our Lord's feet, and she herself became washed of her foul sins. *Interdum videntes aliquos affligi multotiens fuderunt lacrimas compassionis*—Sometimes the holy men shed hot tears for their fellow-Christians' woes, when they saw their fellow-Christians suffer affliction or fallen into sickness, for which they sincerely pitied them, and, as far as they were able, relieved their necessities. *Tales lacrimas fudit dominus quando Lazarum suscitavit*—Such tears shed our Lord when he saw the sisters Martha and Mary Magdalene weep for their brother's death; and our Lord, in compassion for them, shed hot tears from his holy eyes, and raised their brother, so that they ceased their weeping, and their hearts and their weeping were turned to great joy. *Plerique et tedio vitæ presentis affecti fuderunt lacrimas peregrinationis*—Sometimes the holy men shed hot tears because weary of the world, for they were sorry because this earthly life lasted too long for them. *Tales lacrimas fudit Job; quando dicebat. Tedet animam meam vitæ meæ*—Such tears shed Job when he uttered these words, "Woe is my soul that my life lasteth thus so long!" And David the prophet wept because disgusted with the world when he said, *Heu michi, &c.*—Woe is me now that my exile is here so long protracted, and that I must dwell in a strange land. *Hoc autem dicebat, quia non habemus hic manentem civitatem; sed in celis debet esse conversatio nostra.* That he said, because we dwell here as exiles, but our abode is in heaven if we strive thereafter. *Justus autem cum languet pro desiderio cælestis patrie fundit lacrimas contemplationis*—The righteous man, that with the eyes of his heart looks into heaven and seeth the great bliss to which he is invited, will soon long to go thitherward, and when he may not come thither as quickly as he would he sendeth thither his hot tears. *Utrasque lacrimas, scilicet peregrinationis et contemplationis fudit fortasse apostolus quando dicebat, cupio dissolui et esse cum Christo*—Each of these tears shed the apostle, at least, I ween, when he said, "I would that I were dead, for I long for Christ." *Hæ quatuor lacrimæ sunt quatuor aquæ, quibus lavari jubemur per Isaiam*

lacrimas fudit Maria Magdalene quando lauit pedes domini.
 swiche teres scedde. M. Magdalene: þa heo¹ wosch ure drihtenes
 fet. *and* heo werð hire self waschen of hire fule sunnen. *Interdum*
uidentes aliquos affligi multotiens fuderunt lacrimas compas-
sionis. Oðer hwile þe halie .Men. scedden hare teres: for heore
 emcristene wawe. hwenne ho isezen hore emcristene wandrede
 polie. oðer in seknesse bifalle *and* þet hom sare rowð. *and* bi
 heore mihte hore node bette. *Tales lacrimas fudit dominus*
quando lazarus suscitauit. swiche teres schedde ure drihten: þa
 he iseh Martham *and* Mariam Magdalene þe sustren wepe for
 hore brøder deð *and* ure drihten þurp rouðe þet he efde of hom:
 schedde of his halie ezene hate teres *and* hore *brøder arerde
and weren stille of hore wope. *and* iturnd hore horte *and* heore
 wope to muchele blisse. *Plerique et tedio uite presentis affecti*
fuderunt lacrimas peregrinationis. oðerhwile þe halie .Men. sched-
 den hate teres for lape of þe worlde: for hom ofpuchte þet þis
 orliche² lif hom to longe leste. *Tales lacrimas fudit Iob: quando*
dicebat. Tedet animam meam uite mee. swiche teres schedde
 iob: þa þe he þos word seide. Wa is mine saule: þet mi lif þus
 longe ilest. *and* dauid. þe prophete wop: for laðe of þe³ world:
 þa he seide. *heu michi et cetera.* Wume nu þet min utbiwiste
 is her swa longe ituped. *and* þet ic scal wunien in unkupe londe.
Hoc autem dicebat. quia non habemus hic manentem ciuitatem:
sed in celis debet esse conuersatio nostra. þet he seide for we
 wunieð here also fleme. Ah ure erde is in houene: if we þer
 efter erneð. *Iustus autem cum languet pro desiderio celestis*
patrie fundit lacrimas contemplationis. Þe rihtwise .Mon. þet
 mid þe ezene of his horte bihalt in to houene *and* sicð þe
 muchele blisse þet he is to ileðed: him wile sone longe piderward
and hwenne he ne mei pider cume also raðe se he walde: he
 send pider his hate teres. *utrasque lacrimas. scilicet peregrinati-*
onis & contemplationis fudit fortasse apostolus quando dicebat.
cupio dissolui & esse cum Christo. Eiðer of þisse teres schedde
 þe apostel leste ich wene. þa þe he seide ich walde þet ich ded
 were: for me longeð to criste. **hee quatuor lacrimae sunt .iiii.* *or*
aque quibus lauari iubemur per isayam dicentem. Lauamini

1 þe has been
dotted out
before heo.

They shed
tears on
account of
their fellow-
Christians'
woes.

* [Fol. 58b.]

They shed
tears because
weary of the
world.
2 ? eorðliche.

3 ? þere.

Our abode is
in heaven.

The good man
sends his tears
there.

* [Fol. 59a.]

dicentem, Lavamini, mundi estote—These four kinds of tears are the four waters in which we are commanded to wash and become clean. *Lacrima compunctionis est amara sicut aqua maris*—The tear that a man weepeth for his own sin is as salt water, and therefore it is named sea-water. *Lacrima compassionis comparatur aquæ nivis, quæ defluit contra calorem solis*—The tear that a man sheds for the sins of his fellow-Christian is called snow-water, for it melts from the tender heart as doth the snow against the sun. *Lacrima peregrinationis comparatur aquæ fontis, quia sicut hæc ebullit de terra, ita illa de cordis angustia*—The tear that a man weepeth for loathing of this world is called well-water, for it (the tear) welletth from the heart as doth water from the well. *Lacrima contemplationis comparatur aque roris, quia sicut aqua illa nutu dei trahitur ab imo in altum, ita illa emanat per alti desiderium*—The tear that a man weepeth through longing for heaven is called dew-water, for as the sun draweth up the dew and maketh thereof the rains to come, so the Holy Ghost maketh the man to look up to heaven, and when he may not thither come as quickly as he would, he sendeth thither his hot tears. And what reward shall they receive on account of this sending (message)? *Salutem eternam, lucem perpetuam, vitam sempiternam*—Everlasting salvation, perpetual light, and eternal life. And it is God's will that we should sow these four kinds of tears above the earth, so that we may for our reward have eternal salvation, perpetual light, and endless life. *Quod nobis prestare dignetur, &c. Amen.*

XVIII.

A MORAL ODE.

I am now older than I was in years and in lore,
 I wield more than I did, my wit ought to be more.
 Well long have I been a child, in words and in deeds,
 4 Though I be old in years, too young am I in wisdom.

mundi estote. þos fure kunnes teres boð þe fuwer wateres : þa þe beoð ihaten us on to weschen þurh ysaiam þe prophete þus quende. beoð iweschen : and w[u]nieð clene. *Lacrima compunctionis est amara sicut aqua maris.* Þe tere þet mon wepð for his aȝen sunne : is also salt water. and þer fore hit is inemned see water. *Lacrima compunctionis comparatur aque niviis : que defluit contra calorem solis.* Þe ter þet .Mon. schet for his emcristenes sunne : is inemned snaw water for hit melt of þe neche¹ horte swa deð þe snaw to-ȝeines þe sunne. *Lacrima peregrinationis : comparatur aque fontis. quia sicut hec ebullit de terra : ita illa de cordis angustia.* Þe ter þet .Mon. wepð for laðe of þisse liue : is inemned welle water. for he welleð of þe horte swa doð water of welle. *Lacrima contemplationis comparatur aque roris. quia sicut aqua illa nutu dei trahitur ab imo in altum : ita illa emanat per alti desiderium.* Þe ter þet .Mon. wepð for longinge to heouene : is inemned deu water for alswa se þe sunne drach up pene deu. and makeð þer of kume reines : swa makeð þe halie gast þe .Mon. bi-halden up to houene. and hwenne he ne mai þider cume also raþe se he walde : he send þider his hate teres. and hwiche mede sculen ho fo of þisse sonde : *Salutem eternam. lucem perpetuam. vitam sempiternam.* eche hele. *lestende liht. and endeles lif. swa wile god þet we moten þis fouwer kunnes teres sawen biuuen² orðe þet we moten to mede habben eche hele. and lesten[de] liht. and endeles lif. *Quod nobis prestare dignetur, et cetera.* Amen.

These four tears are four kinds of waters.

1. Salt-water.

2. Snow-water.
1 ? nesche.

3. Well-water.

4. Dew-water.

The reward for these tears.
* [Fol. 59b.]

2 ? buuen.

XVIII.

POEMA MORALE.

Ich em nu alder pene ich wes awintre and a lare.*

Ich welde mare pene ich dede mi wit ahte³ bon mare.

Wel longe ich hadde child ibon a worde and a⁴ dede

4 *þah ich bo a wintre ald to ȝung ich em on rede.*

My wit increases not with my years.

3 ? ah.

4 ? ec a.

* The italics represent the rubrical letters of the MS.

- An idle life have I led, and still appear to lead ;
 When I bethink me well of it, full sore I am in dread.
 Most all that I have done befalls to childhood (childishness).
- 8 Full late I have repented me, but may God have mercy upon me !
 Many idle words I have uttered since I could speak,
 Many childish deeds I have done, of which I now repent.
 Most all that erewhile pleased me, it now displeaseth me.
- 12 He who followeth his will much, he deceiveth himself.
 I might have done better, had I the discretion ;
 Now I would, I am unable, through age and infirmity.
 Old age is stolen upon me before I became aware of it,
- 16 I might not see before me for smoke nor for mist.
 Slow are we to do good, and all too bold to do evil ;
 More do men stand in awe of men than they do of Christ.
 Those who do not well while they may, full often shall they rue it,
- 20 When they shall mow and reap what they previously had sown.
 Do for God what ye may, the while ye are alive.
 Let no man trust too much neither to child nor to wife (women) ;
 For he who forgetteth himself for wife or for child,
- 24 He shall come into an evil place, except God be merciful to him.
 Send some good thing before you, the while ye may, to heaven,
 For better is one alms before than are seven afterwards.
 All too often I have trespassed in works and in words,
- 28 All too much have I spent, too little hid in hoard.
 Prefer not to thyself thy kinsman nor thy kinswoman,
 For a fool is he that is a better friend to others than to himself ;
 Let no wife trust to her husband, nor husband to his wife,
- 32 Be every man for himself, the while that he is alive.
 Wise is he who thinks of himself the while he may have life,
 For soon will he be forgotten both by strangers and by kin.
 He who does not well while he may shall not (be able) when he
 would.
- 36 Many kinds of sore trouble have often the infirm.
 No man shall delay nor be slow to do good,
 For many a man promises well, but it forgetteth soon.
 The man who desires to make sure of God's bliss,

- Vnnet lif ich hadde iled. *and* 3et me pingþ ilede.
 Penne ich me bi-þenche wel ful sare ich me adrede.
 mest al þet ich hadde idon bi-fealt to child-hade.
- 8 Wel late ich hadde me bi-þocht : bute God me nu rede.
 Fole idel word ich hadde iqueðen soððen ich speke kuðe.
 fole 3unge dede idon : þe me of-þinchet nuðe.
 Mest al þet me likede er nu : hit me mislikeð
- 12 þa muchel fulieð his wil : hine solf he biswikeð.
 Ich mihte hadde bet idon. hefde ich þe iselþe.
 Nu ich walde ah ich ne mei : for elde *and* for un-helpe.
 Elde me is bistolen on. er ich hit wiste.
- 16 ne michte ich seon bi-fore me. for smike ne for miste.
 Er3e wē beoð to done god. *and* to ufele al to þriste.
 Mare eie stondeð men of monne þanne hom do of criste.
 þe wel ne doð þe hwile þe ho mu3en. wel oft hit schal rowen :
- 20 þenne 3e mawen sculen *and* repen þet ho er sowen.
 Do he to gode þet he mu3e þe hwile þet he bo alieue.
 ne lipnie na mon to *muchel to childe ne to wiue.
 þe him solue for3et for wiue ne for childe :
- 24 he scal cumen in uuel stude bute him God bo milde.
Sendeð sum god bi-foren eow. þe hw[i]lle þet 3e mu3en to
 houene.
 for betere is an elmesse biforen : þenne boð efter souene.
 Al to lome ich hadde igult a werke *and* o worde.
- 28 Al to muchel ich hadde ispent. to litel ihud in horde.
 Ne beo þe loure þene þe solf : ne þin mei. ne þin mæ3e.
 Soht¹ is þet is oðers monnes frond betre þen his a3en.
 Ne lipnie wif to hire were. ne were to his wiue
- 32 Bo for him solue ech .Mon. þe hwile þet he bo alieue.
Wis is þe to him solue þenche þe hwile þe mot libben.
 For sone wule hine for3eten þe fremede *and* þe sibbe.
 þe wel ne deð þe hwile he mai : ne scal [he] wenne he walde.
- 36 Monies monnes sare iswinc haddeð oft unholde.
 Nē scal na mon don afirst. ne slawen wel to done.
 for moni mon bihateð wel þe hit for3eteð sone.
 þe .Mon. þe wule siker bon to habben Godes blisse.

I have been
too much of
a child.

I might have
done better
had I been
wise,
but old age
now prevents
me.

We shall reap
what we sow.

* [Fol. 60a.]
Trust not in
wife nor child.

Send some
good before
you to
heaven.

¹ sic.
He is a fool
who is a
better friend
to others than
to himself.

Delay not to
do good.

- 40 Let him do well while he may, then shall he have it with certainty.
 These rich men ween to be safe through wall and ditch.
 He putteth his treasure in a secure place who sendeth it to heaven,
 For there he need not be afraid of fire nor of thief,
- 44 For there may no one deprive him of it, the foe nor the friend ;
 There need he have no care of gifts nor of rewards.
 Thither he sendeth and carries himself too little and too seldom.
 Thither we should turn, and do well often and frequently,
- 48 For there shall no one rob us with wrongful (unjust) judgments.
 Thither should ye eagerly turn, would ye God believe,
 For there may no one rob you of it, neither king nor reeve.
 All the best that we might have, thither should we send it,
- 52 For there we might find it again and have it for ever.
 Those who do here any good for to have God's mercy,
 They shall find it all there, and a hundredfold more.
 He who will hold his wealth wisely while he may enjoy it,
- 56 Let him give it away for God's love, then doth he keep it well.
 Our labour and our produce is often wont to dwindle away,
 But what we do for God's love, we shall find it all again.
 No evil shall go unpunished, nor any good unrequited.
- 60 Evil we do all too much, and less good than we ought.
 He who doth most for good and least for evil,
 Both too little and too much shall both afterwards seem to him.
 There shall our work be weighed before the King of heaven,
- 64 And there shall be given us the reward of our labour according to
 our deserts.
 Each man with what he has may purchase the kingdom of heaven;
 He who hath more and he who hath less, both alike may ;
 He even so with his penny, as the other with his pound.
- 68 This is the most marvellous bargain (chaffare) that any man ever
 might find,
 And he who may not do more, he may do it with his good-will,
 As well as he that hath of gold many a heap.
 And often God is better pleased when one giveth him less ;
- 72 And his works and his ways are mercy and righteousness.
 A little gift is acceptable to God that cometh of good-will,

- 40 do wel him self hwile *pet* he mai : þenne haueð he his mid
iwise.
þes riche .*Men.* weneð bon siker þurh walle *and* þurh
diche.
þe deð his echte on sikere stude he hit sent to heueneriche. Heaven is the
safest place
for our trea-
sures.
* [Fol. 60b.]
- 44 þer ne *þerf he him binimen þe laðe ne þe loue.
þer ne þerf he habben kare of ʒefe ne of ʒelde.
þider he sent. *and* solf bereð to lutel *and* to selde.
þider we sculen drazen and don wel ofte and ilome.
- 48 for þer ne scal me us naut binimen mid wrangwise dome.
þider ʒe sculen ʒorne drazen. walde ʒe god ileue.
for ne mei *per*¹ hit ou binimen king ne reue. ¹ MS. *pet*.
We should
send there the
best that we
have,
- 52 Al *pet* beste *pet* we hefden þider we hit solde senden
for þer we hit michte finden eft. *and* habben buten ende.
þo þe er doð eni God for habben godes are.
al he hit scal finden eft þer *and* hundred fald mare.
þe *pet* echte wile habben wel hwile þe he muʒe es welden.
- 56 Giue hies for godes luue : þenne dep hes wel ihalden.
Vre swinc and ure tilpe is ofte iwoned to swinden.
Ach *pet* þe we doð for godes luue : eft we sculen al finden.
Ne scal nan ufel bon unbocht. ne nan god unforʒolden. that is, we
should distri-
bute our alms
for the love of
God.
- 60 Vfel we doð al to muchel. *and* god lesse þenne we sculden.
þo þe mest doð nu to gode. *and* þe lest to laðe.
Eiðer to lutel *and* to muchel scal punchen eft hom baþe.
þer me scal ure werkes weien bi-foran þe heuen king.
- 64 and ʒeuen us ure swinkes lan efter ure erninge.
Ech mon mid pet he hauet mei buggen houene riche.
þe mare haueþ *and* þe þe lesse : baþe hi *muʒen iliche. Each man
may purchase
heaven's
kingdom,
*[Fol. 61a]
the poor with
his penny and
the rich with
his pound.
Also mid his penie also oðer mið his punde.
- 68 *pet* is þe wunderlukeste chep : *pet* eni mon efre funde.
And þe ðe mare ne mai don : do hit mid his gode ponke.
Also wel se þe þe haueð golde fele manke.
And oft god kon mare ponc þen þe him ʒeueð lesse.
- 72 *And* his werkes *and* his weʒes his milce. *and* rihtwisnesse.
lutel lac is gode lof : *pet* kumeð of gode wille. A little offer-
ing is accept-
able to God.

- And worthless is great gifts when the heart is evil.
 Heaven and earth he surveys ; his eyes are so bright,
 76 Sun and moon and heaven-fire (lightning) are dark compared to
 his light.
 Nothing is hidden from him, so great is his might,
 Let it be done ever so secretly, or in so dark a night,
 He knoweth what we think and what do all living creatures.
- 80 There is no lord like Christ, nor king like our Lord.
 Heaven and earth, and all that is, are enclosed in his hand ;
 He doth whatever his will is, in water and on land ;
 He made fishes in the sea, and fowls in the air ;
- 84 He protects and (rules) wieldeth all things, and created all creatures ;
 He is beginning without beginning, and end without end ;
 He alone is always in each place, turn wherever thou may ;
 He is above us and beneath, before and behind.
- 88 He who God's will doth, everywhere may he find him ;
 Each whisper he hears, and he knows all deeds,
 He perceives each man's thoughts. What shall avail us
 We who break God's behests and sinneth so often ?
- 92 What shall we say or do at the great doom,
 We who loved unright, and an evil life led ?
 What shall we say or do, when the angels shall be in dread ?
 What shall we bear before us, with what shall we make peace-
 offering,
- 96 We that never did good, to (please) the heavenly Judge ?
 There shall be so many devils who will accuse us ; [saw,
 And they have not forgotten anything of all that they previously
 All that we did wrong here they will make it known there.
- 100 They have all in their writing that we did amiss here,
 Except we repented of it, the while we were here.
 Though we knew not nor saw them, they were our fellows (com-
 panions).
 What shall whoremongers do, the traitors, and the perjured ?
- 104 Why are so many folk called and so few chosen ?
 Why were they conceived—wherefore were they born—
 That shall be doomed to death and evermore forlorn (damned) ?

- And ec-lete¹ muchel ȝeue of þan þe herte is ille.* ¹ ? et-lete.
- Houene and horpe he ouer sich. his eȝen boð swa brichte
- 76 *Sunne and mone and houen fur boð þestre aȝein his lihte.*
- Nis him noht forholen nihud. swa muchele boð his mihte. Nothing is hidden from God.
- nis hit ne swa derne [idon] ne [a] swa þostre nihte.
- he wat wet þenkeð *and* hwet doð alle quike wihte.
- 80 *Nis na lauwerd swich se is crist. ne king swuch ure drihten.*
- houene *and* orðe *and* al þet is biloken is in his honde. All is under his hand,
- he deð al þet his wil is : a wette *and* alonde.
- He makede fisses in þe se *and* fuȝeles in þe lifte.
- 84 he wit *and* waldeð alle þing *and* scop alle scefte.
- he is hord buten horde *and* ende buten ende.
- he ane is eure an ilche stude wende þer þu wende. He alone is everywhere.
- he is buuen us *and* binopen. biforen *and* bihinden.
- 88 þe þe deð godes wille uwer he mei him finden.
- Helche rune he iherð and* wat [he] alle deden. He hears, sees, and knows all things.
- he þurp-sicheþ uches monnes þonc. wi hwat scal us to rede.
- We þet brokeð godes hese *and* gulteð swa ilome.
- 92 hwet scule we seggen oðer don et þe muchele dome
- þa þe luueden unriht *and* ufel lif *leden. * [Fol. 61b.]
- Wet sculen ho seggen oðer don : þen þe engles bon of-dred.
- hwet sculen we* beren biforen us mid hom scule we iquemen.
- 96 þo þe neure god ne dude þe houenliche deme[n].
- þer sculen bon doule swa fole þet wulleð us forwreien.
- And* nabbeð hi naping forȝeten of al þet ho [ere] iseȝen.
- Al þet we misduden her : ho hit wulleð kuðe pere.
- 100 Al ho habbeð in hore write þet we misduden here.
- [Buten we habben it ibet þe wile we her were]
- þach we nusten ne niseȝen. ho weren ure ifere.
- Hwet sculen ordlinghes² don* þa swicen *and* ta for- ² ? orlinges.
- sworene
- 104 hwi boð fole iclepede. *and* swa lut icorene
- wi hwi weren ho biȝeten to hwon weren ho iborene.
- þet sculen bon to depe idemet. *and* eure ma forlorene.

- Each man shall accuse and condemn himself,
 108 His own works and his thoughts for a witness he shall summon.
 No man may so well judge him, nor so rightly,
 For none knoweth him so well, except God alone.
 Each man knoweth himself best, his works and his will.
 112 He who knows least often says the most ; he who knows all, is
 often silent.
 There is no witness so great as a man's own heart.
 Whoso saith that he is whole, he himself knows best his smart.
 Each man shall doom himself to death or to life ;
 116 The witness of his own work shall drive (urge) him thereto.
 All that each man hath done since he came to manhood
 As if he saw it written in a book, so shall it seem to him then.
 But the Lord judgeth no man by the beginning of his life,
 120 But all his life shall be such as is his ending (death) ;
 If that his end is evil the whole is evil, and all is good if his end
 is good. [given us.
 God grant that our end may be good, and preserve what he has
 The man that will not do any good, nor ever lead a good life,
 124 Ere death and judgment come to his door he may be sore afraid
 That he cannot then pray for mercy (for it often happens so) ;
 Therefore he is wise that watches and prays and repents before
 the Doom.
 When death is at the door, too late he cries for mercy ; .
 128 Too late he hateth evil work who is unable to do it any more.
 We ought well to believe that, for our Lord himself hath said it,
 At what time soever a man repenteth of his misdeeds,
 Sooner or later, mercy he shall find ; -
 132 But he that hath not repented, very much has he to repent of.
 Many a man saith, who thinketh of the torment that shall have
 an end,
 May I not pray better to be delivered from bonds at Doomsday ?
 Little he knoweth what is suffering, and little does he know
 136 What heat is there where the soul abideth, how bitter the wind
 there bloweth ;
 Had he been there one day, or two bare hours,

- Ech .*Mon.* scal him solue þer biclepie *and* bidemen.
 108 his aȝen werch *and* his þonc te witnesse he scal demen¹.
 ne mei him na *Mon* also wel demen ne als wa rihte
 for nan ne knauð him ase ȝere : buten ane drihte.
 Ech .*Mon.* wat him solue best : his werkes. *and* his wille.
 112 Þe ðe lest wat biseið ofte mest : þe hit al wat is stille.
 nis nan witnesse also muchel se monnes aȝen horte.
 Wa se seið þet he bo hal. him self wat best his smirte.
 Ech .*Mon.* scal hin² self demen to deðe oðer to liue.
 116 þa witnesse of his aȝen werch : hine þer to scal driue.
 Al þet ech .*Mon.* haueð idon soððen he com to monne
 sculde he *hit sechen o boke iwriten he scal ipenchen
 penne.
 Al¹ drihten ne demeð nenne .*Mon.* efter his biginnigge.
 120 ah al his lif scal bon suilch boð his endinge.
 ȝef þet *his* [ende is] *uel al hit is uel and* [al] God ȝefe
 god his ende.
 God ȝeue þet ure ende bo god. *and* wite þet he us lende.
 þe .*Mon.* þet uuel³ don na god. ne neure god lif leden.
 124 er deð *and* dom come to his dure he mei him sare
 adreden.
 þet he ne muȝe þenne biden are. for þet itit ilome.
 for-þi he is wis þe biet *and* bit *and* bet bi-fore dome.
 Wenne deð *is attere dure* wel late he biddeþ are.
 128 Wel late he latheð uel werc : þe ne mei hit don ne
 mare.
 þet achten we to leuen wel. for ure drihten self hit seide.
 A hwilke time se eure .*Mon.* of pinchþ his mis-dede.
 Oper rapen oðer later : milce he scal imeten.
 132 Ac we⁴ þet þer naf[eð] nocht ibet : wel muchel he haueð
 to beten.
Moni mon seit hwa rechð of pine þe scal hebben ende.
 Ne bidde ich na bet bo alesed a domes dei of bende.
 *Lutel he wat wet is pine. *and* lutel he hit scaweð⁵
 136 hwice hete is þer þa saule wuneð hu biter wind þer blaweð.
 hefde he bon þer enne dei oðer twa bare tide :

Each man
shall be his
own judge.
1 ? tamen.

A man's own
heart is his
greatest
witness.
2 MS. hm.

* [Fol. 62a.]
All men's sins
are written in
a book.

3 ? nule.
The evil man
will be sore
afraid when
death shall
come to his
door.

We may all
obtain mercy,
if we seek it.

4 ? þe.

5 ? icnaweð.
Little we
know of the
pains of hell.

He would not for all middle earth abide there the third.
 Those that have come thence have said this—they knew it most
 certainly.

- 140 Wo worth seven years' sorrow for a week's bliss !
 And our bliss here, which hath an end, for endless torment !
 Better it is to drink muddy water than poison mingled with wine.
 Swine's flesh is very sweet, so is that of the wild deer,
 144 But all too dear he buyeth it who giveth his neck for it.
 Full belly may speak lightly of hunger and of fasts,
 So may he of torment who knoweth not how it shall for ever last ;
 Had he experienced it for a while he would tell another tale,
 148 Worthless were his wife and child, his sister, father and brother ;
 Altogether would he differently do and differently think,
 If he thought on hell-fire, which cannot be quenched ;
 Ever would he abide here in sorrow and anxiety,
 152 Provided he might befy and avoid hell-torments.
 Worthless to him should be all worldly joy and earthly bliss,
 For to come to that great bliss (of heaven) is mirth indeed.
 I will now return to the Doom, of which I previously told you.
 156 In that day and at that Doom may Christ help and succour us !
 For there we may be soon frightened and greatly be in dread ;
 There he shall see before him all his words, and also his deeds ;
 All shall there be made known what men here lied and stole,
 160 All shall be there discovered what men did here secretly and
 covertly.
 We shall know then the life of all men as our own.
 There shall the rich and the low (poor) be equals,
 There need no man be ashamed nor be in fear,
 164 If he here is sorry for his sins and repenteth of his misdeeds,
 For to him that shall be saved there is neither shame nor wrath ;
 But the others have shame and wrath, and often many sorrows.
 The Doom shall soon be finished ; it will not last long.
 168 No man shall remind him (God) there of violence nor of wrong.
 Those shall have hard (severe) doom who here were hard (un-
 merciful,
 And those who treated poor men cruelly, and evil laws areared,

- nolde he for al middenerd þe þerdde þer abiden.
 þet habbeð iseid þ[et] comen þonen þa hit wisten mid
 iwissen.
- 140 wa wurð sorþe seuezer. for souenihte blisse.
*In¹ hure blisse þe *þe ende haueð.* for endelese pine. 1? And.
* [Fol. 62b.]
 betere is wori water drunch : þen atter meind mid wine.
 Swines brede is swiðe swete. swa is of wilde dore.
- 144 alto dore he is abuh : þe 3efð þer fore his swore.
 Ful wombe mei lihtliche speken of hunger. *and* of festen : Deer and
swine's flesh
is dearly
bought with
one's neck.
 swa mei of pine þe ne cnauð [hu] þe scal a ilesten.
 Hefð he ifonded summe stunde : he wolde al seggen
 oðer.
- 148 Et-lete him were wif. child. suster. feder *and* broðer.
Al he walde and oðerluker don and oðerluker þenchen
 Wenne he bi-pohte on helle fur þe nawiht ne mei quenchen.
 Eure he walde her inne wawe *and* ine wene wunien : All worldly
woes are
nothing com-
pared to the
pains of hell.
- 152 Wið þet þe mihte helle pine bi-flien *and* bi-sunien
 Et lete him were al world wele *and* orðliche blisse.
 for to þet muchele blisse cumen is murþe mid iwisse.
Iwule nu cumen eft to þe dome þet ich er ow of sede Of Doomsday.
- 156 A þa dei *and* at ta dome us helpe crist *and* rede.
 þer we muþen bon eþe offerd *and* herde us adreden.
 þer he scal al son him bi foren his word *and* ec his deden.
 Al scal þer bon þenne cud þer men luþen her ent stelen.
- 160 Al scal þer bon þanne unwron : þet men wruþen her *and*
 helen. All our sins
shall be made
known at
Doomsday.
 We sculen alre monne lif iknauwen [þer] also ure ahen.
 þer sculen eueningges bon þe riche *and* þe laze.
 Ne scal na mon smakie² þer ne þerf he him adreden.
- 164 Gif him her of-pineþ *his gult *and* bet his misdede. 2 for skamie.
* [Fol. 63a.]
 For him ne scameþ ne ne gromeð þe-sculen bon iborþen.
Ach þopre habbeþ scome and grome and oft fele sorþe.
þe dom scal sone bon idon ne lest he nawiht longe.
- 168 ne scal him na mon mene þer of strengþe ne of wronge.
 þe sculen habbe herdne dom þa her weren herde.
 þa þe uuele holden wreche men *and* uuele laze redde. The wicked
shall have a
severe
sentence.

- Also according to what he hath done shall each one be judged,
172 Blithe may he be then who hath pleased God.
All those who have sprung of Adam and Eve
They all shall come thither, in truth we so believe.
Those who have done to the best of their ability
176 Shall go to the kingdom of heaven along with our Lord ;
Those who have done the devil's work, and therein be found (at
their death),
They shall go forth with him (the devil) into hell's abyss,
There they shall ever dwell, without mercy or end (of their tor-
ments).
180 Our Lord will never break hell-gates to deliver them from bonds.
It is no wonder if they are sorrowful and wretched ;
Christ shall never again suffer death to deliver them from death.
Once our Lord broke into hell and brought out his friends ;
184 He himself suffered death for them ; very dearly he ransomed them.
Kinsman would not do it for kinsman, nor sister for brother,
Nor the son for his father, nor any man for another.
The Lord of us all, for his thralls, was tortured on the cross ;
188 Our bonds he loosed, and bought us with his blood.
We give for his love scarcely a single morsel of our bread.
We think not that he shall judge the quick and the dead.
Great love he showed to us, would we understand it.
192 Because our elders misdid we now suffer for it.
Death came into this earth through the devil's hand,
And strife and sorrow, and toil on water and on land.
For our first father's guilt we all suffer,
196 And all his offspring after him are fallen into harm,
Thirst, hunger, cold and heat, old age and infirmity ;
Through him death came into this earth, and other miseries,
Else were no man dead or sick, nor any one miserable,
200 But might live evermore in bliss and health.
Little it seemeth to many a man, but great was the sin
For which all suffer death who come of their kin.
For their sin, and also our own, we may sorely grieve ;
204 Through sin we all live in sorrow and in toil,

- Ec efter *pet* he efð idon s[c]al *per þenne* [beon] idemet.
 172 [Bliþe mai he þanne buen þe god haued iquemed]
Alle þa þi sprunge boþ of adam and of eue.
Alle hi sculen cumen pider for soðe we hit ileueð.
þa þe habbeð wel idon efter hore mihte.
 176 to houene riche hi sculen faren forð mid ure drihte.
þa þe habbeð doules werc idon. and per inne bo ifunde.
hi sculen faren forð mid him in to helle grunde.
þer hi sculen wunien a buten are and ende.
 180 Ne brekeþ ne ure drihte helle gate for lesen hi of bende.
Nis na sullic þech hom bo wa and hom bo uneade.
Ne scal neure eft crist þolie deþ for lesen hom of deaþe.
Enes drihten helle brec his frond he ut brochte.
 184 him self he þolede deð for him¹. wel dore he hom
 bohte.
Nalde hit mei do for mei. ne suster for broðer.
nalde hit sune do for fader. ne na mon for oðer.
Vre alre lauerd for his þrelles ipined wes a rode.
 188 vre bendes he unbond[d] and bohte us mid his blode.
*We ȝeueð *uneðe for his luue a stuche of ure brede.*
Ne þenke we noht pet he scal deme þa quike and þa
dede.
Muchele luue he us cudde. walde we hit understonde
 192 *pet ure eldre misduden ; we habbeð ueele on hōnde.*
Deþ com in þis middenerde þurh þes doules honde.
And sake and sorȝe and swinc a watere and a londe.
vre forme fader gult. we abuȝeð alle.
 196 [Al his ofsprunge after hym in herme is bifalle]
þurst and hunger. chele and hete. helde and unhelðe.
þurh him deð com in þis middenerd and oðer uniselðe.
Nere namon elles ded ne sec ne nan unsele.
 200 ac mihten libben eure ma a blisse and a hele.
lutel hit þuncheð moni mon. ac muchel wes þa sunne.
for hwam alle þolieð deð þe comen of hore cunne.
Hore sunne and ec ure aȝen sare us mei of-þinche.
 204 þurh sunne we libbeð alle in sorȝe and in swinke.

The righteous
shall go to
heaven.

The wicked
shall go into
hell.

Christ once
harrowed hell.
¹ ? heom.

Christ died
for us all.

* [Fol. 63b.]

Through
Adam's guilt,
death, thirst,
hunger, &c.,
came into the
world.

Through sin
we are all still
in sorrow and
toil.

Since God took so great a vengeance for one misdeed.

We who so much and so often sin, we ought easily to be in fear.

Adam and his offspring for one single sin

208 Was many hundred winters in hell-fire and in misery.

Those who lead their life with unright and with wrong,

Except God have mercy upon them, shall be there full long.

God's wisdom is very great, and so is his might,

212 And his mercy is not less, but is in the same weight (measure).

More he may forgive to one than all folk can sin.

The devil himself might have had mercy, if he had begun to ask it.

Those who seek God's mercy may certainly find it ;

216 But hell-king is pitiless with those whom he may bind.

He who follows his will most, he hath the worst reward ;

His bath shall be welling (boiling) pitch, his bath shall be burning gleeds.

Worst he doth to his good friends, than to his very enemies.

220 May God shield all good (? God's) friends ever from such friends.

Never in hell came I, nor thither care to come,

Though I might there get the wealth of every world,

Yet I will say in such wise as men have told us,

224 And as one may read it written in books ;

I will say to those who know it not themselves,

To warn them from their misery, if they will listen to me.

Attend now to me, simple men and poor,

228 I will tell of hell-fire, and warn you therefrom.

In hell is hunger and thirst, two evils together ;

Those suffer this who were of meat miserly here.

There is whining and woe, after each stretch (torment) ;

232 They go from heat to cold, and nearly freeze the wretches ;

When they are in the heat the cold seems bliss to them,

When they come again to the cold they miss the heat.

They suffer woe enough, they have no bliss ;

236 They know not with any certainty which of the two is worse.

They ever walk and seek rest, but they cannot find it,

- Suððen God nom swa muchele wrake for are misdede :
 We þe swa muchel *and* swa ofte mis-doð. we muȝen eðe
 us adrede.
- Adam and his of-sprung for are þare¹ sunne. 1 ? bare.
- 208 Wes fele undret wintre an helle pine *and* an unwunne.
 Þa þe ledden hore lif mid unriht *and* mid wrange.
 buten hit godes milce do ho sculen bon þer wel longe.
 Godes wisdom is wel muchel *and* als wa is his mihte God's mercy
is as great as
his power.
- 212 *And* nis his milce naut lesse. ac bi þan ilke iwichte. * [Fol. 64a.]
Mare he ane mei forȝeuen. þen *al folc gulte cunne.
 Sulf douel mihte habben milce. ȝif he hit bigunne. The devil
might have
had mercy
had he sought
it.
- 216 Ac helle king is are-les with þa þe he mei binden.
 þe þe deþ is wille mest : he haueð wurst mede.
 His baþ scal bon wallinde. his bað scal² bon berninde 2 MS. scab.
 glede.
- Wurst he deð his gode frond :* þenne his fulle fond[e] :
 220 God scilde alle godes frond. a wið swilche freonde.
 Neure in helle hi com. ne þer ne come reche. I never came
in hell, yet I
will tell you
what I find
in books.
- 224 *And* aboken hit writen þer [me] mei hit reden.
 Ich hit wille seggen þan þe hit hom solf nusten.
 Warni hom wið hore unfrome. ȝif ho me wulleð lusten.
 Vnderstondeð nu to me edi men *and* arme.
- 228 Ich wulle tellen of helle pin : *and* wernin ow wið herme.
 In helle his hunger *and* þurst : twa uuele iuere. In hell is hun-
ger and thirst.
3 ? mete.
- þas [pine] þolieð þa weren maket³ nipinges here.
 þer is waning *and* wow. efter eche streche.
- 232 ho fareð from hete to hete. *and* hech to frure þe wreche.
 þenne hi bið in þere hete : þe chele him þunchet blisse.
 þenne hi cumeð eft to þe chele : of hete hi habbeð misse.
 hi hem deð wa inoch nabbeð hi nane blisse.
- 236 *Nute hi huȝer hom deþ wurs*⁴ mid neure nane wisse. 4 MS. þurs.
 hi walkeð eure *and* secheð reste *ac ho ne muȝen * [Fol. 64b.]
 imeten.

- Because they would not, while they could, repent of their sins ;
They seek rest where there is none, therefore they cannot find it,
240 But walk weary up and down, as water doth (tossed) with the wind.
Those are they who were in their thoughts unsteadfast,
And who made vows to God and would not perform them,
Those who began good works and would not complete them,
244 Who went now here and now there, and knew not what they desired,
There is burning pitch for their souls to bathe in.
For those who led their life in war and in strife,
There is fire that is a hundredfold hotter than ours is ;
248 Salt water cannot quench it, nor fresh water from the stream ;
This is the fire that ever burneth, nought may quench it.
Therein shall be those who delighted to persecute poor men,
Those who were treacherous men and full of evil devices,
252 Those who loved to do evil and delighted to think of it,
Those who loved injustice and stealing, whoredom and drunkenness,
And in the devil's work blithely toiled ;
Those who were such liars that no one might believe them,
256 Bribe-greedy judges and unjust reeves ;
Those who loved other men's wives and despised their own,
Those who sinned greatly in drinking and in eating ;
The wretched man took his goods and laid it up in hoard,
260 That recked little of God's message and God's word, [needed,
And those who would not of their own give where they saw it was
Nor would hear God's message when they heard it proclaimed ;
Those who loved other men's goods more than they ought,
264 And were all too greedy for silver and gold,
And those who committed breach of trust when they should have
been trustworthy,
And omitted what they should do, and did what they would ;
Those who were ever after this world's wealth,
268 And did all that the loathsome spirit bid and taught them,
And all those who in anywise here pleased the devil—
Those are now with him in hell, undone and damned,
Except those that grieved sorely here for their misdeeds,
272 And did repent of their sins and lead a better life.

- for-pi þe ho nolden þe hwile þet ho mihten here sunne beten.
 ho secheð reste þer nis nan. for-pi ne muȝen hi es finden. They find no rest there.
- 240 Ac walkeð weri up *and* dun : se water deþ mid winde.
 þo boð þa þe weren her a þanke unstedefeste.
And þa þe gode bihten heste *and* nolden hit ileste.
 Þa þe god were bigunnen *and* ful enden hit nolden.
- 244 *Nu witen¹ her. and* nuȝe þer. *and* nusten hwat hi wolden. 1 ? weren.
þer is bernunde pich hore saule to bapen inne. In burning pitch do their souls bathe.
 þa þe ledden here lif in werre *and* in winne.
 Þer is fur þet is undret fald hattre. þene bo ure.
- 248 Ne mei quenchen salt weter ne uersc of þe burne. Nothing may quench this fire.
 Þis is þet fur þet efre bernd ne mei nawiht hit quenchen.
 Þer inne boð þa þe was to lof wreche men to swenchen. - In this fire shall dwell the persecutors of the poor ;
 þa þe weren swikelemen *and* ful of uuel wrenchen. traitors, evil-doers, robbers, drunkards, &c. ;
- 252 þa þe mihten uuel don. þe þe lef hit wes to þenchen. 2 MS. lele.
 Þe luueden tening *and* stale. hordom *and* drunken
And a doules werche bliþeliche swunken.
 Þa þe weren swa lese² þet me hom ne mihte ileuen.
- 256 Med-þerne domes men. *and* wrongwise reuen. unjust judges,
 þet oðer monnes wif lof. his aȝen et-lete. adulterers,
 þo þe sungede muchel : a drunke *and* an ete. misers, &c. ;
 þe wreche mon binðm his ehte. *and* leide his on horde.
- 260 þet lutel let of godes borde. *and* godes worde. * [Fol. 65a.]
And þo þe his aȝen nalde ȝeuen þer he isech. * þe node
 ne nalde iheren godes sonde. þenne he hit herde bode.
 Þe þet is oðers monnes þing. loure þene hit sculde. covetous men,
- 264 *And* weren to gredi of solure *and* of golde. unfaithful,
And þa þe untrownesse duden þon þe ho sculden bon
 holde.
And leten þet ho sculden don. *and* duden þet ho wolden.
 Þa þe weren eure abuten pisse worldes echte. •
- 268 *And* duden al þet þe lape gast hechte to *and* tachte.
And alle þe þen anigewise doulouen iquemde³. and those who pleased the devil.
 • Þa boð nu mid him in helle fordon *and* fordemet⁴. 3 MS. iquende.
 [Bute þo þe ofþouhte sore. her here mis-deden
 272 *and* gunnen here gultes beten. *and* betere lif leden 4 ? fordemde.

- There are adders and snakes, newts and ferrets,
 That tear and fret the evil speakers, the envious and the proud ;
 Never shineth there the sun, nor the moon nor the stars.
- 276 There is much of God's heat (anger) and much of God's wrath,
 There is ever evil smoke, darkness and awe ;
 There is never other light than the gloomy flames.
 There lie loathsome fiends in strong chains,
- 280 Those that previously were with God, in heaven full high.
 There are horrible fiends and awful (creatures) wights,
 These shall the wretched see that sinned through sight.
 There is the loathsome Satan, and Belzebub the old ;
- 284 Easily may they be in dread who shall behold them.
 No heart may think, nor can any tongue tell
 How much torment and how many are in hell.
 Of those torments that are there I will not lie to you.
- 288 All that men endure here is not without game and glee,
 But yet it is not so with them that dwell in those loathsome bonds,
 But they know that their pain shall never have an end.
 There shall be the heathen men, who were lawless (without law),
- 292 Who knew not of God's commands nor of God's behests ;
 Wicked Christian men shall be their companions,
 Those who their Christianity badly held here.
 Yet they are in a worse place in hell's abyss,
- 296 Nor shall they ever come out, for mark nor for pound.
 Nor may prayers nor alms help them there,
 For there is in hell neither mercy nor forgiveness.
 Let each man shield himself, the while he may, from this hell's pain,
- 300 And warn also his friends therefrom, as I have mine.
 Those who know not how to shield themselves, I will teach them ;
 I can (know how to) be, if I am allowed, the body's and soul's leech.
 Let us forsake what God has forbidden to all mankind,
- 304 And let us do what he bids us, and let us keep ourselves from sin ;
 Let us love God with our hearts and with all our might,
 And our fellow Christian as ourselves, as our 'Lord hath taught us.
 All that we read and sing before God's board (table),
- 308 It all hangeth and holdeth by these two words.

- þeor beð naddren *and* snaken. eueten *and* frude
 þa tered *and* freteð þe uuele speken. þe nihtfulle *and* þe prute
 Neure sunne þer ne scinð. ne mone ne steorre
 276 þer is muchel godes hete. *and* muchel godes ȝeorre
 Eure þer is vuel smech. þusternesse *and* eie
 nis þer neure oper liht. þanne þe swarte leie
 Þer ligget laðliche fend. in stronge raketeie
 280 þat buð þe þe were mid gode. on heuene wel heie
 Þer buð ateliche fend. *and* eisliche wihte
 þos sculle þa wrecchen i-son. þe sunege þurð sihte
 Þer is þe loþe sathanas. *and* belsebuc þe ealde
 284 Ieþe he muwen ben of-drard¹. þe hine sculled bi-helde
 Ne mai non heorte it þenche. ne no tunge ne can telle
 hu muchele pine. *and* hu vele. senden inne helle
 Of þo pine þe þere bued. nelle ic hou nout leioȝen
 288 nis it bute gamen *and* gleo. al þat man mai here dreoȝen
 Ac ȝet ne deð heom nout so wo. in þo loþe biende
 bute þat hi witeð þat heore pine. ne scal neure habben ende
 Þer buð þo heþenemen. þe were lawe-lese
 292 þe heom nas nout of godes bode. ne of godes hese²
 Vuele cristenemen. hi bud here i-vere
 þo þe heore cristen-dom. vuele heolden here
 ȝut hi bud a wurse stede. on þere helle grunde
 296 ne sculle hi neure comen vp. for marke ne for punde
 Ne mai heom noþer helpen þer. i-bede ne almesse
 for nis noþer inne helle. ore ne forȝiuenesse
 Sculde him elc man þe wile he mai. of þos helle pine
 300 And warnie æc his frend þer wid. so ic habbe mine
 Þo þe scilden heom ne cunnen. ic heom wulle teache
 ich kan beo ȝif i scal. lichame *and* soule liache
 Lete we þat god for-bet. alle mancunne
 304 *and* do we þat he us hat. *and* scilde we us wid sunne
 Luue we god mid vre heorte. *and* mid al vre mihte
and vre emcristene alse us suelf. swa us lerd drihte
 Al þat me rat *and* singð. be-fore godes borde
 308 al it hanged *and* bi-halt. bi þisse twam worde

There are
adders and
ferrets that
tear the
wicked.

There is much
smoke and
darkness.

Loathsome
fiends lie
bound in
chains.

¹ MS.
of-drard.
No one can
tell how many
pains there
are in hell.

In hell are
the heathen,

wicked
Christians,

whom neither
mark nor
pound shall
ever help.

Let each man
warn his
friends of this
place of
torment.

Let us love
God and man.

- All God's laws he fulfills, the old and the new,
 Who hath these two loves, and will observe them well.
 But they are very difficult to hold, so oft we all offend,
 312 For it is hard to stand long, and easy it is to fall ;
 But may Christ give us strength that we may stand,
 And permit us to repent of all our guilts.
 We long after world's weal, which may not last long,
 316 And lay all our labour on unsteadfast things.
 If we laboured for God's love half what we do for wealth,
 We should not be so beguiled nor so evilly ensnared ;
 If we served God as we do wretches,
 320 More we might have from heaven, than of earls or kings.
 They cannot protect themselves here against cold, thirst, nor
 hunger,
 Nor old age, nor from death, the older nor the younger.
 But there is no thirst, nor death, nor infirmity nor old age.
 324 Of this kingdom we think too often, and of that too seldom.
 We should all bethink us often and very frequently
 What we are, to what (place) we shall (go), and whence we came,
 How little while we shall be here, how long elsewhere,
 328 What we may have here, and what we shall find there ;
 If we were wise men we should think of this.
 But let us be aware that this world will intoxicate us,
 Most all men it gives drink of a devil's draught ;
 332 He shall be able to shield himself well if he will not shrink.
 With Almighty God's love let us shield ourselves
 From this wretched world's love, that it may not hurt us.
 With fasts and alms and prayer let us keep ourselves from sin,
 336 With the weapons that God hath given to all mankind.
 Let us leave the broad street and the open way,
 That leads to hell the ninth part of men, and more I ween ;
 Let us go the narrow way and the green way,
 340 There journey little folk, but it is fair and bright.
 The broad street is our will, which we are loath to forsake ;
 He who followeth wholly his will, goeth by this street.
 They may easily go along the downward slope

- Alle godes lawe he fulð. þe newe *and* þe ealde
 he þe þos twa luue haued. *and* wel hi wule healde
 Ac hi buð wunder erned-helde. swa ofte we gulted alle
 312 for it is strong to stonde longe. *and* liht it is to falle
 Ac drihte crist he ȝiue us strence. stonde þat we mote
and of alle vre gultes. unne us come bote
 We wilnied efter worldes wele. þe longe ne mai ileste
 316 *and* leggeð al ure iswinch. on þinge un-stede-faste
 Sswunche we for godes luue. half þat we doð for ehte
 ne were we nout swa bi-cherd. ne swa vuele bi-cauhte
 ȝif we serueden god. so we doð erninges
 320 more we haueden of heuene. þanne eorles oþer kinges
 Ne muwen hi her werien heom wid chele. wid þurst. ne
 wid hunger
 ne wid elde ne wid deð. þe eldre ne þe ȝeonger
 Ac þer nis hunger ne þurst ne deð. ne vnhelpe ne elde
 324 of þisse riche we penchet oft. *and* of þere to selde
 We scolden alle us bi-penche. oft *and* wel ilome
 hwet we beð. *and* to wan we sculle. *and* of wan we come
 Hu lutel wile we beð her. hu longe elles ware
 328 hwat we muȝen habben her. *and* hwet elles hware
 ȝif we were wise men. þis we scolden ipenche
 bute we wurpe us iwar. þes worlð us wule for-drenche
 Mest alle men he ȝiued drinke. of one deofles scenche
 332 he sceal him cunne sculde wel. ȝif he him nele screnche
 Mid ealm[i]hties godes luue. vte we us bi-werien
 wid þes wrecches worldes luue. þat he ne mawe us derien
 Mid fasten. *and* almesse. *and* ibede. werie we us wid sunne
 336 Mid þo wepnen þe god haued ȝiuen alle mancunne
 Læte we þe brode stret. *and* þe wei bene
 þe lat þe riȝeðe del to helle of manne. *and* mo ic wene
 Go we þene narewe wei. *and* þene wei grene
 340 þer forð-fareð lutel folc. ac it is feir *and* scene
 Þe brode stret is vre iwil. ðe is us lod for to lete
 þe ðe al folewed his wil. fared bi þusse strete
 Hi muwen lihtliche gon. mid ðere nuðer hulde

He who hath
 these two
 loves fulfils
 the Old and
 New law.

We long after
 world's weal
 instead of hea-
 venly bliss.

We may get
 more from
 heaven than
 from earls or
 kings.

Let us think
 of the short-
 ness of this
 life,

and beware
 of this false
 world.

Let us fortify
 ourselves with
 fasts, alms,
 and prayer.

Let us go the
 narrow and
 green way.

The broad
 way is man's
 will.

- 344 Through a goodless wood, into a bare field.
 The narrow way is God's behests, there journey very few ;
 Those are they that shield themselves well from every vice.
 These go with difficulty along the cliffs, along the high hills ;
- 348 These forsake their own will in order to fulfill God's behests.
 Let us all go that way, for it will bring us
 With the fair few men before heaven's king,
 Where there is the greatest of all mirth, with angels' songs.
- 352 He who is there a thousand winters, will not think it long ;
 He who hath least, hath so much that he asketh no more.
 He who forsakes the (heavenly) bliss for this (world), he will sorely
 rue it.
 In God's kingdom there is no evil nor want,
- 356 But there are many dwellings, each unlike another.
 Some there have less mirth (bliss), and some more,
 According to what they did here, according as they toiled sore.
 There shall be no bread nor wine, nor other kinds of delicacies,
- 360 God alone shall be eternal life and bliss and eternal rest.
 There shall be neither yellow nor grey (fur), nor (fur of) coney nor
 ermine,
 Nor of squirrel, nor of martin, nor of beaver, nor of sable.
 There shall be neither sheet nor shroud, nor any world's weal.
- 364 All the mirth (bliss) that is promised us shall be God alone ;
 No mirth may be so great as is the sight of God.
 He is true sun and bright, and day without night.
 He is full of every good, there is nothing that he is without.
- 368 They who dwell about him lack nothing that is good ;
 There is weal without grief, and rest without toil.
 He who may and will not come thither, sorely shall he rue it.
 There is bliss without sorrow, and life without death,
- 372 Those who shall dwell there for ever, blithe may they easily be ;
 There is youth without old age, and health without sickness,
 There is no sorrow nor sore, nor ever any unhappiness ;
 There shall the Lord himself be seen as he is, most certainly.'
- 376 He alone may and shall be the bliss of angels and men.
 And yet their eyes shall not be all alike bright,

- 344 Ʒurh ane godliese wude. in-to ane bare felde
 þe narewei is godes hes. þer forð-farð wel feuwe
 þat buð Ʒa þe heom sculdeð Ʒeorne. wid elche un-
 Ʒeawe
 þos god un-iefþe to-Ʒeanes þe cliue aƷean þe heƷe hulle
 348 þos leteð al here aƷen wil. for godes hese to fulle
 Go we alle þene wei. for he us wulle bringe
 mid þo faire feuwe men. be-foren heuene kinge
 þer is alre meruþe mest. mid englene songe
 352 þe þis a þusent wintre þer. ne þincð him noht to longe
 þe þe lest haueð. haueð so muchel. þat he ne bit no
 more
 þe Ʒe blisse for Ʒos for-lat. it him mai reuwe sore
 Ne mai non vuel ne non wane. beon inne godes riche
 356 Ʒeh þer beð wunienges fele. elc oþer vn-iliche
 Sume þer habbet lasse murhðe. *and* sume habbed more
 after þan þe hi dude her. after þan þe hi swonke sore
 Ne Ʒal þer ben bred ne win. ne oþer cunnes este
 360 god one scal beo eche lif. *and* blisse. *and* eche reste
 Ne scal þer beo fou ne grei. ne cunig ne ermine
 ne ocquerne ne martres cheole. ne beuer ne sabeline
 Ne scal þer beo sced ne scrud. ne woruld wele none
 364 al þe murhðe þe me us bi-hat. al it scal beo god one
 Ne mai noƷ murhðe beo so muchel. so is godes sihte
 he is soð sunne *and* briht. *and* dai a-buten nihte
 He is elches godes ful. nis him noþing Ʒit vten
 368 no god nis him wane. þe wunied him abuten
 þer is wele abute grame. *and* reste abuten swinche
 þe mai *and* nele þider come. sore it him scal ofþinche
 þer is blisse abuten treƷe. *and* lif abuten deaþe
 372 þe eure scullen wunien þer. bliþe muwen ben eþe
 þer is ƷeoƷeðe bute ulde. *and* hele abuten vn-helðe
 nis þer sorewe ne sor. ne neure nan vn-sealþe
 þer me scal drihte sulf i-seon. swa he is mid iwisse
 376 he one mai *and* scal al beo. engle *and* manne blisse
 And Ʒeh ne beod heore eƷe naht. alle iliche brihte

The narrow
way is God's
command-
ments.

The narrow
way leads to
heaven.

In heaven
there is no
lack of good
things;

but these con-
sist not in
bread, wine, or
other earthly
dainties.

God alone is
the bliss of the
righteous.

In heaven
there is rest
and eternal
life;

youth and
perfect health.

All in heaven
have not
equal bliss,

- Because they have not all alike of God's light ;
 In this life they were not all of one virtue,
 380 Nor shall they there have God by one measure.
 Those shall see more of him who loved him more here,
 And know and learn more of his might and of his mercy.
 In him they shall find all that one may desire,
 384 In Holy Book they shall see all that they were here ignorant of.
 Christ alone shall be sufficient for all his darlings ;
 He alone is much greater and better than all other things.
 Enough he hath that hath him who ruleth all things ;
 388 On him to look is no weariness, well is them that behold him.
 God is so glorious and so great in his divine nature,
 That all that is, and all that was, is worse than he and less ;
 Nor may any man ever say with truth,
 392 How much mirth those have that are in God's bliss.
 To that bliss may God bring us, who reigneth without end,
 When he our souls unbinds from the body's bonds.
 May Christ grant that we may lead such a life here and have such
 an end here,
 396 That we may thither come when we wend hence. Amen.]

XIX.

AN ORISON OF OUR LORD.

Jesus, true God, [true] Son of God ! Jesus, true God, true man, and
 true Virgin's child ! Jesus, my holy love, my sure sweetness !
 Jesus, my heart, my joy, my soul-heal ! Jesus, sweet Jesus, my darling,
 my life, my light, my healing oil (balm), my honey-drop ! Thou art all
 that I trust in. Jesus, my weal, my winsomeness, blithe bliss of my
 breast ! Jesus, teach me, thou that art so soft and so sweet, and
 yet too so likesome (dear) and so lovely and so lovesome, that the

- 380 *Ʒi nabbed hi nouht iliche. alle of godes lihte*
On Ʒisse liue hi neren nout. alle of one mihte
ne Ʒer ne scullen hi habben god. alle bi one Ʒiht
Ʒo scullen more of him seon. Ʒe luuede him her more
and more icnawen and iwiten. his mihte and his ore
On him hi scullen finden al Ʒat man mai to lesten
 384 *hali boc hi sculle i-seon. al Ʒat hi her nusten*
Crist scal one beon inou. alle his durlinges
he one is muchele mare and betere. Ʒanne alle oƷere Ʒinges
Inoh he haued Ʒe hine haueð. Ʒe alle Ʒing wealdeð¹
 388 *of him to sene nis no sed. wel hem is Ʒe hine bi-healdeð*
God is so mere and swa muçhel. in his godcunnesse
Ʒat al Ʒat is. and al Ʒat wes is wurse. Ʒenne he and lesse
Ne mai it neure no man oƷer segge mid iwisse
 392 *hu muçele murhðe habbet Ʒo. Ʒe beod inne godes blisse*
To pere blisse us bringe god. Ʒe rixlet abuten ende
Ʒenne he vre soule vn-bint. of licames bende
Crist Ʒyue us leden her swilc lif. and habben her swilc
ende
 396 *Ʒat we moten Ʒuder come. wanne we henne wende. Amen.*
- for they have not all alike of God's light.*
They who loved him most here, shall see more of him there.
¹ MS. wealked.
All things are inferior to God.
No man may tell of the joys of heaven.
Christ grant that we may go thither when we die.

XIX.

[ON UREISUN OF OURE LOUERDE.]

- [I] *Hesu soð god. godes sone. ihesu soð goð. soð mon. Mon*
Maidene bern. Ihesu min hali loue min sikere spet-
nesse². Ihesu min heorte. Mi sel. mi saule hele. Ihesu swete.
ihesu mi leof. mi lif. mi leome. Min halwi. Min huniter. Ʒu al
Ʒet ið hopie. Ihesu mi weole mi wunne. Min blipe breostes
blisse. Ihesu teke Ʒet tu art se softe. and se swote. Ʒette to
swa leoflic. swo leoflic and swa lufsum. Ʒet te engles .a. biholdeƷ
- ^{*} [Fol. 65b.]
Jesus, true God!
² *sweetnesse.*
Teach me whatthou art, so soft and sweet!

angels ever behold thee, and yet are never full (satisfied) to look upon thee. Jesus, all fair (beautiful) ! before whom the sun is but a shadow, even she that loseth her light and becometh ashamed of her darkness before thy bright face. Thou that givest her light and hast all that light, enlumine my dark heart. Give thy bower brightness, and brighten my soul that is sooty. Make her (moreover) worthy of thy sweet abode. Kindle me with the blaze of thy enlightening love. Let me be thy lemman (beloved), and teach me to love thee, the loving Lord. Woe is me that I am so estranged from thee ! But as thou bodily hast departed, separate me from the world, turn me heartily and turn me altogether to thee, with true love and belief. I have no communion nor fellowship, nor familiarity (privity) with the world ; for I know well, my darling, dare I so address thee, that carnal and spiritual love, earthly and heavenly love, cannot in one state dwell together in one breast. Whosoever hath long absence of spiritual grace, of heavenly mirth, it is because they have or long after comfort on earth, that is fickle and false, and all mingled with grief and with bitterness. There is no true bliss in anything external that is not dearly bought ; the honey that one eats therein is licked off thorns. But is he not a foolish chapman that buyeth dear a worthless article and refuses a precious thing which one offereth him for nothing, and even promises him a reward for accepting it ? Jesus, Lord of (my) life, thou offerest us thy grace all without a request, and thereafter promisest us, if we accept it, heavenly blisses ; and we turn us therefrom and buy worldly comfort and favour of man's speech, with many a bitter grief. Ah ! Lord Jesus, thy succour ! why have I any delight in other things than in thee ? why love I anything but thee alone ? O that I might behold how thou stretchedst thyself for me on the cross ! O that I might cast myself between those same arms, so very wide outspread ! He openeth them as doth the mother her arms to embrace her beloved child. Yea, of a truth ! And thou, dear Lord, goest spiritually towards us, thy darlings, with the same out-spreading (embrace) as the mother to her children. Each is beloved ; each is dear ; each places himself in thy arms ; each will be embraced. Ah ! Jesus, thy humility and thy great mercy ! O that I were in thy arms, in thy arms so out-stretched and outspread on the cross ! And may any one ever hope

þe. Ne beoþ heo neuer fulle. forto lokin on þe. Ihesu al feir a-
 zein hwam. þe sunne nis boten a schadwe. ase þeo þet leoseþ here
 liht. and scomeþ azein þi brihte leor. of hire þesturnesse. þu þet
 zeuest hire liht *and* al þet leome hauest aliht mi þester heorte.
 3ef þi bur brihtnesse. mi saule þet is suti zet. make hire wurþe to
 þi swete wunninge. Ontend me wiþ þe blase. of þi leitinde loue.
 let me beo mi¹ leofmon *and* her² to loue þe. louie þe louende
 louerd. wa [is me] þet ic am swa fremede. wiþ þe. Ah ase þu
 licomliche iwend iwend me from the worlde. wend me. *and*³
 heorte-liche. *and* turn me allunge to þe. wiþ soþe loue. *and*
 bileue. Ich nabbe no mong. ne felawscipe. ne priuete. wiþ þe
 world. for wel ich þat⁴ mi leofmon dear ich swa clipien. þet
 flehsliche loue. *and* gostliche eorþliche lou⁵ *and* heouenliche. ne
 mazen onone wise beddin in a breoste. hwa se euer haueð longe
 wone of gastliche elne. of heouenliche murhðe hit is for-þi ha
 haueþ. oper wilneþ after cunfort on eorþe. þet is fikel. and fals.
and al imengd wiþ balewsið. *and* wiþ bitternesse. nis nan blisse
 soþes inan þing þet is utewið. þet ne beo to bitter aboht. þet et
 huni þer in beoþ liked of þornes. me nis he fol *chapmon þe buþ
 deore a wac þing. *and* for forsakeþ a deorwurpe þing. þet me
 beodeþ him for naut *and* bi-hat him þer take mede. forto nimen
 hit. Min ihesu liues louerd þu beodest us þin elming⁶. al wiþ
 uthen⁷ bune. *and* þer after bihastest⁸ us wiþ þon þet we neomen
 hit heouenliche blissen. *and* we wendeþ us þer from. *and* buggeþ
 worldles froure. wiþ moni sori teone. *and* elne of monnes speche.
 a ihesu louerd þi grip. hwi abbe ich eni⁹ licung in oper þing þene
 in þe. hwi loue ich eni⁹ þing boten þe one. hwi ne bi-hold ich hu
 þu strahstest þe for me on þe rode. hwine warpe ich me bitweone
 þe ilke earmes. swa swiþe wide to-spradde. he openeþ swa þe
 moder hire earmes hire leoue child for to cluppen: 3e soþes *and*
 tu deorwurpe louerd. gostliche to us *and* to [þine] deorlinges wiþ
 þe ilke spredunge gest. as þe moder to hire child. hwa leof: hwa
 lif: hwa deþ him þe bitweonen. hwa wule beo bi-cluppet: a
 ihesu þin eadmodnesse. *and* þin muchele milce. hwi nam ich in þin
 earmes. In þin earmes swa istrahte. *and* isprad on rode. *and*
 weneð ei to beon bi-clapped bi-twene þine blisfulle earmes. In

The sun
darkens
before thy
light.

Give me thy
light.

1 ? þi.

2 ? ler.

3 ? ec.

Turn me
from the
world.

4 read wat.

5 MS. louo
for loue?

This world is
falsc and
fickle.

* [Fol. 66a.]

6 ? elnung.

7 sic.

8 sic.

The world's
comfort is
dearly
bought.

9 MS. ein.

Thou, O Lord,
openeth thy
arms to re-
ceive us, as a
mother her
children.

to be embraced between thy blissful arms in heaven, unless he previously here has cast himself between thy piteous arms on the cross? Nay, of a truth! nay, let no man ever expect it. Through this low (humble) embracing we may come to the exalted one. He who will embrace thee there, even such as thou art there, Lord of light, must previously embrace thee here, even as poor as thou madest thyself for us wretches; that is to say, whosoever will have lot with thee in thy bliss, he must share with thee thy suffering on earth. He is no true fellow who will not go scot in the loss as well as in the gain. He must pay equal scot who will be thy fellow. O loving Lord! he must follow thy steps through sore (trials) and sorrow to the abode of bliss and of eternal joy. Let no man think to ascend easily to the stars. Ah! sweet Jesus! O that I might embrace thee with arms of love so fast that nothing may thence tear away my heart! O that I might kiss thee sweetly in spirit in sweet remembrance of thy good deeds! O that were bitter to me all that my flesh delighteth in! O that each worldly thing might appear despicable to me in comparison with the great delight of thy sweetness! O that I might feel thee in my breast even as sweet as thou art! Why art thou so strange towards me? O that I could woo thee with sweet love, for of all things art thou the sweetest, and of all things the loveliest, and most worthy of being loved! Alas! alas! the bitterness of my venomous sins is the hindrance. My sins are the wall between me and thee. My sins deny me all this sweetness. My sins have grievously impaired me, and made me at enmity with thee, O lovely Lord, and that is little wonder, for I am with their pollution so filthily defiled, that I may not, nor dare, O lovesome God, come into thy sight. Ah! Jesu, thy mercy! What avails then thy blood shed on the rood? what avails then the large brook in thy soft side; the streams that ran down from thy precious feet and from thy blessed hands? Is it not for to wash sinful souls? Is it not to save the sick in sin? Who is there unwashen that hath this saving moisture within his heart? Who need be unsaved that hath so mighty a salvation as oft as he thereto hath true belief? My heavenly leech (physician), that for us makest of thyself so mighty a medicine, blessed be thou for ever! As my trust is thereto, let it be my healing, let it be my remedy. If my sin (evil) is great, the might (virtue)

heouene bute he warpe. er her bitweone þine rewfulle earmes on þe rode. • Nai soþes. nai. Ne wene hit neuer no mon. þurh his lahe clupping. me mot come heh to þe þer¹ þe wule bi-cluppe. þe þear swilc. ase þu art þear louerd of leome. he mot cluppe þe ear her swilc. ase þu makedest te her wreche. for us wreches. þet is to suggen hwa se euer wule habbe lot wiþ þe of þi blisse: he mot deale wiþ þe of þine pine on eorþe. Nis na trewe ifere þe nule naut scottin in þe lure. ase in þe biȝete: he mot scottin efne after his euene. [þ]e wule beo þin felaze luyende louerd. he mot foleȝi þine steapes þurh sar. and þurh sorewe to to *wunninge. of weole and of eche wunne. Ne wene na mon to stihen wið este to þe steorren. A swete ihesu hwi w[ið] earmes of luue ne cluppe ich þe swa faste. þet na þing ne þeonne ne mæȝe breide min heorte. hwine cusse ich þe sweteliche ine gaste wið swote munegunge. of þine god-deden. hwinis me bitter al þet mi flehs likeð. hwi nis me unwurþ elc wurþliche þing. aȝein þe muchel delit of þi swetnesse. hwi ne fele ich þe in mi breostes swo swote ase þu art. hwi art tu me swo fremede. hwine con ich þe woȝe wiþ swete luue. uor alle þinge swetest. alre þinge leoflucest. and luue wurðest. wei. wei. þe bitternesse of mine sunnen attri is þe lettunge. mine sunnen beoþ wal bi-tweone me and þe. Mine sunnen werneþ me al þis swotnesse. Mine sunnen habbeþ grimliche iwreped me. and iueed me towart te luueliche louerd. and þet is lute wunder. for swa ich am wiþ hare hori fenliche ifuled. þet ich ne mai ne ne dear cume lufsum god in þin ehsihþe. A ihesu þin aore hwet deþ þenne þi blod isched on þe rode. hwet deþ þenne þe large broc of þi softe side. þe strunden þe striken adun of þine deorwurpe fet. and of þine edi honden. Nes hit for to waschen sunfulle saulen. Nes hit for to sauuin seke inne sunne. hwa is þenne unwaschen þe haueþ þis halwende wet inwið his heorte. hwa derf beon un-sauuet þe haueþ se mihti salue. ase ofte as he þer to haueþ trewe bileue. min heoueneliche leche. þet makedest us of þi seolf se mihti medicine. iblesced beo þu euer as mi trust is þer to. hit beo mi lechunge hit beo mi bote. ȝef min uuel is muchel. þe mihte þer of is more. as wis ase dieope² of þi deorwurpe³ blod. mahte

In order to embrace thee in heaven, we must first embrace thee here.

1 ? þet, or þus.

We must share with thee thy sorrow.

* [Fol. 68b.]

Why am I so estranged from Christ?

It is on account of my foul sins.

My sins have made me at enmity with thee.

Thy blood may wash me clean of sins.

² for drope.

³ MS. deorþurpe.

thereof is greater. As certainly as a drop of thy precious blood is able to wash away the filth of all folk, so indeed, O living Lord, may the five wells that from thy blessed body sprang and poured down streams of blood, wash my five wits (senses) of all bodily sins ; of all that I have seen amiss with my eyes, heard with my ears, spoken or tasted with my mouth, and smelled with my nose, felt amiss with any limb (member), or sinned with the flesh. Let thy wounds heal the wounds of my soul ; let thy death mortify in me the pleasures of the flesh and the bodily lusts, and cause me to live to thee, so that I may say then with St. Paul, that saith, "I live, not I, but Christ liveth in me ;" that is to say, I live not in the life that I lived, but Christ liveth in me through his abiding grace which quickeneth me. "Well was she born," Jesus may then plainly say to thee, "thou that art next to him, help of all helpless and heal of all sinful that put their trust in thee." Help me, queen of angels, heavenly lady Saint Mary, mother and maiden and beloved woman. For to save the sinful, Jesus Christ became thy son. For our sake thou, maiden, wast made mother of God. Thou wouldst not be what thou art, blessed above all, if sinful men were not as thine own sinful ones to address thee boldly, for whom thou hast thy bliss and thy great exaltation. Virgin mother ! and maiden ! and whose mother (art thou) ? His whose daughter thou art. His that wrought and ruleth all that is created. His that hath not either beginning or end, that is ever the same without diminution, that remaineth ever in one state without change. O great honour to be the mother of such a son with the chastity of a maiden, and to have him so subject to thee that he desireth that all thy will everywhere be furthered. For to show us this he stretched forth his right arm as he stood on the cross, and bowed down toward thee his precious head, as though he would say, "Mother, all that thou wilt (desirest), all will I." Ah, sweet lady ! Why, lady, why have I not ever before the eyes of my heart these three sufferings (of Christ)—thy son was fixed to the cross, his feet and hands were pierced through with blunt nails, and his side was bloody—and thy suffering, lady, and Saint John the Evangelist's, weeping on both sides with sorrowful sighs ? O that I might ever behold this in my heart, and think that it was to deliver me and other sinners from hell, and for to give us the

waschen a-wai alle folkes fulpe. ase wis lifes louerd þe *ilke fif wallen þet of þi blisfulle bodi sprungen. *and* strike dun strondes of blode wasche mine fif wittes of alle bodi sunnen. of al þet ich abbe mis-seien mid eȝen. mid min eren iherd. mid muþ ispekin. oþer ismaht. *and* wið neose ismelled. wiþ eini lim mis ifeled. *and* wið flehs isuneged. pine wunden healen þe wunden of mi saule. þi deap adeadi in me flehces licunge. *and* licomliche lustes. *and* do me liuien to þe. þer ich mæze. seggen? wiþ seinte pawel þe seiþ. Ic liuie naut ic ac crist liueð in me. þet is to seggen. Ic liuie ic ilif þet ic leuede. ah crist liueþ in me þurh his wunende grace. þet acwikeð me wel wes ha iboren þo mai ihesu þis balde-liche segge to þe. þu þet ert eafter him alle helpleses help. *and* sunfulles hele þet to þe habbeþ hope. helpe me englene quene. heoueneliche leafdi. seinte marie moder *and* maiden deorwurp wimmon forto salui sunne ihesu crist bicom þi sone. for ure sake þu were maked maiden godes moder. Nere þu naut þet tu art edi ouer alle ȝef sunfulle neren for þi aȝen sunfulle to cleopien to þe balde-liche. for hwam þu hauest pin edinesse. *and* ti muchele heh-schipe. maiden moder. maiden *and* hwas moder. his hwas dohter þu art. his þat wrahte. *and* walt [al] þat ischapen is. his þet naueþ nouper ne biginnunge þet is euer ilic wiþ-ute truchunge. þet halt euer anon wiþ-ute sturunge. O. muchele menske to beon moder of swuche sone. mid holscipe of maiden *and* habben him swa abandun. þet he wule þet al pine wil ihwer beo iforped. forto schawen us þis he strachte forþ his riht earm ase [he] stod o rode. *and* berep¹ dun towart te his deorwurpe heaued ase þah he saide. Moder þet þu wult *

* [Fol. 67a.]
A drop of thy
blood may
wash away
all filth.

Help me,
queen of
angels!

Thy sinful
ones may
address thee
boldly.

¹ ? beieþ.

* For remainder of text, see p. 203, ll. 10—21.

bliss of the kingdom of heaven! This thought would surely enkindle true love within me, let the heart be ever so cold. Where this burning may be, there should sin never have any further entrance. Ah, Jesus! whither shall I flee when the devil hunteth after me, but to thy cross?

XX.

A GOOD ORISON OF OUR LADY.

- Christ's meek mother, Saint Mary!
 My life's light, my beloved lady!
 To thee I bow and my knees I bend,
 4 And all my heart's blood to thee I offer.
 Thou art my soul's light, and my heart's bliss!
 My life and my hope, my safety therewith indeed!
 I ought to honour thee with all my might,
 8 And sing the song of praise by day and by night;
 For thou hast holpen me in many ways,
 And brought me out of hell into Paradise.
 I thank thee for it, my beloved lady,
 12 And will thank thee while I live.
 All Christian men ought to worship thee,
 And sing thee a song of praise with exceeding great joy,
 For thou hast delivered them out of the devil's hand,
 16 And sent them in bliss to angels' land.
 Well ought we to love thee, my sweet lady!
 Well ought we for thy love to bow down our hearts.
 Thou art bright and blissful above all women,
 20 And good thou art, and to God dear above all men.
 All the company of maidens honour thee alone,
 For thou art the flower of them all before God's throne.
 There is no woman born that is like to thee,
 24 Nor is any thy equal within heaven's kingdom.
 High is thy royal seat above cherubim,
 Before thy dear Son among seraphim.
 Merry sing the angels before thy face,

XX.

ON GOD UREISUN OF URE LEFDI.*

[Fol. 120b].

Cristes milde moder seynte marie.

Mines liues leome mi leoue lefdi.

To thee,
Christ's meek
mother, I
bend my
knees.To þe ich buwe *and* mine kneon ich beie.

- 4 And al min heorte blod to ȝe ich offrie.

þu ert mire soule liht. *and* mine heorte blisse.Mi lif *and* mi tohope min heale mid iwisse.

Ich ouh wurðie ȝe mid alle mine mihte.

- 8 And singge þe lofsong bi daie
- and*
- bi nihte.

Vor þu me hauest iholpen aueole kunne wise.

And ibrouht of helle in-to paradise.

Ich hit þonkie ȝe mi leoue lefdi.

I will sing
unto thee by
day and by
night.

- 12 And þonkie wulle þe hwule ȝet ich liuie.

Alle cristene men owen don ȝe wurschipe.

And singen ȝe lofsong mid swuðe muchele gledschipe.

Vor ȝu ham hauest alesed of deoflene honde.

- 16 And i-send mid blisse to englene londe.

Wel owe we þe luuien mi swete lefdi.

Wel owen we uor þine luue ure heorte beien.

þu ert briht *and* blisful ouer alle wummen.

- 20 And god ȝu ert
- and*
- gode leof ouer alle wepmen.

Alle meidene were wurðeð þe one.

Vor þu ert hore blostme biuoren godes trone.

Nis no wummon iboren þet ȝe beo iliche.

- 24 Ne non þer nis pin efning wið-inne heoueriche.

Heih is þi kinestol onuppe cherubine.

*Biuoren ȝine leoue sune wið-innen seraphine.

Murie dreameð engles biuoren þin onsene.

Thou hast
released man-
kind out of
the devil's
hand.
[Fol. 121a.]Thou art
honoured
above all
women.Thy throne is
above the
cherubim.

* Cotton. MS. Nero A xiv.

- 28 Playing, carolling, and singing between (at intervals).
Full well it pleaseth them to be before thee,
For they are never tired of beholding thy fairness,
Thy bliss may no one understand,
- 32 For all God's kingdom is under thy hand.
All thy friends thou makest rich kings ;
Thou givest them royal robes, bracelets, and gold rings.
Thou givest eternal rest, full of sweet bliss,
- 36 Where that death never comes, nor harm, nor sorrow.
There bloom in bliss blossoms, white and red,
Where never snow nor frost may hurt them,
There may none fade, for there is eternal summer.
- 40 No living thing there is weak or sorrowful.
There they shall rest who here do honour thee,
If they keep their life clean from all evil ;
There they shall never sorrow nor toil,
- 44 Nor weep, nor mourn, nor hell-stinks smell.
There shall they be presented with golden cups,
And have poured out to them eternal life, with angels' joy.
No heart may think nor aught imagine (reach),
- 48 Nor no mouth utter, nor tongue teach,
How much good thou preparest within Paradise,
For them that work day and night in thy service.
All thy household is clothed with white ciclaton,
- 52 And they all are crowned with golden crowns.
They are as red as the rose, as white as the lily,
And evermore they shall be glad, and sing throughout merrily.
With bright gemstones (jewels) their crown is all bedecked,
- 56 And they all do what pleaseth them, so that nothing thwarts them.
Thy dear son is their king, and thou art their queen.
They are never annoyed by wind nor by rain.
With them is evermore day, without night,
- 60 Song without sorrow, and peace without fight.
With them is mirths (joys) manifold, without trouble or annoy ;
Music and games, abundance of life's pleasure, and eternal play.
Therefore, dear lady, long will it appear to us wretches

- 28 Pleieð. *and* sweieð. *and* singeð. bitweonen.
 Swuðe wel ham likeð biuoren þe to beonne.
 Vor heo neuer ne beoð sead þi ueir to iseonne.
 Þine blisse ne mei nowiht understonden.
- 32 Vor al is godes riche an under þine honden.
 Alle þine ureondes þu makest riche kinges.
 Þu ham ȝiuest kinescrud beies *and* gold ringes.
 Þu ȝiuest eche reste ful of swete blisse.
- 36 Þer ðe neure deað ne com: ne herm ne sorinesse.
 Þer bloweð inne blisse blostmēn. hwite *and* reade.
 Þer ham neuer ne mei. snou. ne uorst iureden.
 Þer ne mei non ualuwen. uor þer is eche sumer.
- 40 Ne non liuiinde þing woc þer nis ne ȝeomer.
 Þer heo schulen resten þe her ðe doð wurschipe.
 ȝif heo ȝemeð hore lif cleane urom alle queadschipe.
 Þer ne schulen heo neuer karien ne swinken.
- 44 Ne weopen ne murnen ne helle stenchis stinken.
 Þer me schal ham steoren mid guldene chelle.
 And schenchen ham eche lif mid englene wille.
 Ne mei non heorte þenchen ne nowiht arechen.
- 48 Ne no muð imelen ne no tunge tegan¹.
 Hu muchel god ȝu ȝeirket wið-inne paradise.
 Ham þet swinkeð dei *and* niht iðine seruise.
 Al þin hird is i-schrud mid hwite ciclatune.
- 52 And alle heo beoð ikruned mid guldene krune.
 Heo beoð so read so rose so hwit so þe lilie.
 And euer more heo beoð gled *and* singeð þuruhut murie.
 Mid brihte ȝimstones hore krune is al biset.
- 56 And al heo doð þet ham likeð. so þet no þing ham ne let.
 Þi leoue sune is hore king *and* þu ert hore kwene.
 Ne beoð heo neuer i-dreaued mid winde ne mid reine.
 Mid ham is euer more dei wið-ute nihte.
- 60 Song wið-ute seoruwe *and* sib wið-ute uihte.
 Mid ham is muruhðe moniuold wið-ute teone *and* treie.
 Gleobeames *and* gome inouh liues wil *and* eche pleie.
 Pereuore leoue lefdi long hit þuncheð us wrecchen.

The angels
sing and play
before thee.

Thou givest
them royal
robes, brace-
lets, and gold
rings.

Those that
honour thee
and lead pure
lives shall
have rest in
heaven.

[Fol. 121b.]

¹ ? techen.

All thy
household are
crowned with
golden
crowns.

Thy son is
their king
and thou art
their queen.

- 64 Until thou from this poor life to thyself us fetch.
We may never have perfect joy (gladship) .
Ere we to thyself come, unto thy high honour (worship).
Sweet mother of God, gentle maiden and well-beloved,
- 68 Thine equal was never born, nor evermore shall be.
Mother thou art, and virgin void of all vice !
Throughout high and holy in angels' rest.
All the host of angels and all holy things
- 72 Say and sing that thou art of life the well-spring,
And they all say that thou art never wanting in mercy,
Nor shall any man that worships thee ever be lost.
Thou art my soul's (light) without leasing,
- 76 After thy dear son, most beloved of all things.
All heaven is full of thy bliss,
And so is all this earth of thy mercy.
So great is thy mercy and gentleness,
- 80 That no man that earnestly prayeth thee may lack (miss) thy help.
Each man that looketh to thee thou givest mercy and grace,
Though he may have much offended and grieved thee sorely,
Therefore I entreat thee, holy queen of heaven,
- 84 That thou, if it be thy will, hear my petition (boon).
I entreat thee, lady, for the greeting
That Gabriel brought thee from our heavenly King,
And also I beseech thee for Jesus Christ's blood,
- 88 Which, for our benefit, was shed on the cross,
For the great sorrow that was in thy mind,
When thou at his death before him stoodest,
That thou make me clean, outwardly and inwardly,
- 92 So that not any kind of sin may ruin me.
The loathsome devil and errors of all kinds
Banish from me far away, along with their foul filth.
My dear life (love), from thy love shall nothing separate me,
- 96 For on thee depends my life, and my salvation also.
For thy love I toil and sigh very often,
For thy love I am brought into bondage,
For thy love I forsook all that was dear to me,

- 64 . Vort þu of þisse erme liue to ðe suluen us fecche.
 We ne muwen neuer hebben fulle gledschipe.
 Er we to þe suluen kûmen to þine heie wurschipe.
 Swete Godes moder softe meiden *and* wel icoren.
- 68 Þin iliche neuer nes ne neuermore ne wurð iboren.
 Moder þu ert *and* meiden cleane of alle laste.
 Þuruhtut hei *and* holi in englene reste.
 Al englene were *and* alle holie þing.
- 72 Siggeð *and* singeð þet tu ert liues welsprung.
 And heo siggeð alle þet ðe ne wonteð neuer ore.
 Ne no mon þet ðe wurðeð ne mei neuer beon uorloren.
 Þu ert mire soule wið-ute leasunge.
- 76 Efter pine leoue sune! leouest alre þinge.
 Al is þe heouene ful of pine blisse.
 And so is al þes middeleard of pine mildheortnesse
 So muchel is þi milce *and* þin edmodnesse.
- 80 Þet no mon þet ðe ȝeorne bit of helpe ne mef missen.
 Ilch mon þet to þe bisihð þu ȝiuest milce *and* ore.
 Þauh he ðe hadde swuðe agult *and* i-dreaued sore.
 Þereuore ich ðe bidde holi heouene kwene.
- 84 Þet tu ȝif þi wille is iher mine bene.
 Ich ðe bidde lefdi uor þere gretunge.
 Þet Gabriel ðe brouhte urom ure heouen kinge.
 And ek ich ðe biseche uor ihesu cristes blode.
- 88 Þet for ure note was i-sched oðere rode.
 Vor ðe muchele seoruwe ðet was oðine mode.
 Þo þu et ðe deaðe him bi-uore stode.
 Þet tu me makie cleane wið-uten *and* eke wið-innen.
- 92 So þet me ne schende none kunnes sunne.
 Þene loðe deuouel *and* alle kunnes dweoluhðe.
 Aulem urom me ueor awei mid hore fule fulðe.
 Mi leoue, lif urom þine luue ne schal me no þing to-dealen.
- 96 Vor oðe is al ilong mi lif *and* eke min heale.
 Vbr pine luue i swinke *and* sike wel ilome.
 Vor pine luue ich ham ibrouht in to þeoudome.
 Vor pine luue ich uorsoc al þet me leof was.

Sweet mother
of tiod, thou
hast no equal.

Thou art the
well-spring of
life.

[Fol. 122a.]

Heaven is full
of thy bliss.

Thou givest
mercy to all
that ask it.

Make me
clean, within
and without.

For thy love
I toil and
sigh.

- 100 And gave thee all myself. Dear life (love), think thou of that.
That I have at times made thee angry, I am truly sorry.
For Christ's five wounds do thou give me mercy and grace.
If thou hast no mercy upon me, I know full well
- 104 That in hell-pain I shall swelter and burn.
Full well thou sawest me, though thou wert silent,
Where I was, and what I did, yet thou didst bear with me.
If thou hadst taken vengeance upon my wickedness,
- 108 Truly I had wholly lost the bliss of Paradise.
Thou hast yet borne with me for thy goodness,
And now I hope to have full forgiveness.
And now I hope never to fall into hell-pain,
- 112 Since I have come to thee and am thine own servant.
Thine I am, and will be now and evermore,
For on thee and on God's mercy depends all my life.
My dear sweet lady, for thee I long exceedingly.
- 116 Unless I have thy help, I shall never be joyful.
I thee entreat that thou come to my death,
And chiefly then manifest thy love.
Receive my soul when I depart from this life,
- 120 And shield me from sorrow and everlasting death's care (grief).
If thou wilt that I thrive, take good heed to me,
For I shall never prosper unless it be through thee.
With very evil vices my soul is fast bound ;
- 124 Nothing so well as thou can heal my wounds.
To thee alone is all my trust, after (next to) thy dear Son,
For his holy name, of my life grant me the loan.
Suffer not the devil (enemy) to touch me,
- 128 Nor to draw me into hell-pain.
Take heed to me, so that, be what may, it will ever be best for me,
For thine is the worship, if I, wretch, may well thrive.
Thou forsakest no man for his wickedness,
- 132 If he is ready to repent and prayeth thee for forgiveness.
Thou canst easily, if thou wilt, all my sorrow allay,
And much better see (what is needful) for me, than I can say (ask).
Thou canst easily requite my greeting (complaint),

- 100 And ȝef ȝe al mi suluen. looue lif ipench þu þes.
 Þet ich ȝe wrēðede sume siðe hit me reoweð sore.
 Vor cristes fif wunden ȝu ȝif me milce *and* ore.
 ȝif þu milce nauest of me þet ich wot wel ȝeorne
- 104 Þet ine helle pine swelten ich schal *and* beornen.
 Ful wel þu me iseie þauh þu stille were.
 Hwar ich was *and* hwat i dude þauh þu me uorbere.
 ȝif þu heuedest wreche inumen of mine luðernesse.
- 108 Iwis ich heuede al uorloren paradises blisse.
 Þu hauest ȝet forboren me uor pine godnesse.
 And nu ich hopie habben fulle uorȝiuenesse.
 Ne wene ich neure uallen in-to helle pine.
- 112 Hwon ich am to ȝe ikumen *and* am ȝin owune hine.
 Þin ich am *and* wule beon nu *and* euer more.
 Vor oðe is al mi lif ilong *and* o godes ore.
 Mi leoue swete lefdi to þe me longeð swuðe.
- 116 Bute ich habbe pine help ne beo ich neuer bliðe.
 Ich þe bidde þet tu kume to mine uorð-siðe.
 And nomeliche þeonne pine luue kuðe.
 Auouh mine soule hwon ich of þisse liue uare.
- 120 And i-schild me urom seoruwe *and* from eche deaðes kare.
 ȝif þu wult ȝet ich iðeo gode ȝeme nim to me.
 Vor wel ne wurð me neuer bute hit beo þuruh ȝe.
 Mid swuþe luðere lasten mi soule is þuruh bunden.
- 124 Ne mei no þing so wel so þu healen mine wunden.
 To þe one is al mi trust efter pine leoue sune.
 Vor is holie nome of mine liue ȝif me lune.
 Ne þole þu þene unwine þet he me arine.
- 128 Ne þet he me drawe in-to helle pine.
 Nim nu ȝeme to me so me best a beo ȝe beo.
 Vor þin is þe wurchipe ȝif ich wreeche wel iþeo.
 Þu ne uorsakest nenne mon uor his luðernesse.
- 132 ȝif he is to bote ȝeruh *and* bit þe uorȝiuenesse.
 Þu miht lihtliche ȝif þu wult al mi sor aleggen.
 And muchele bet biseon to me þen ich kunne siggen.
 Þu miht forȝelden lihtliche mine gretunge.

Give me
mercy for
the sake of
Christ's five
wounds.
[Fol. 122b.]

Thou hast
borne long
with my sins.

Without thy
help I shall
never be
blithe.

With vile
sins my soul
is fast bound.

Let not the
devil touch
me.

[Fol. 123a.]
Thou canst
allay all my
sorrow.

- 136 And all my labour, and my sorrow, and my kneeling.
In me there is nothing fair to be seen,
Nor anything that is worthy to be before thee,
Therefore I pray thee that thou wash me and clothe,
140 Through thy great mercy that spreadeth so very wide.
It is not to thy honour that the devil should entice me (to sin) ;
If thou wilt permit it, truly he will greatly rejoice (to do so),
For he would never that thou shouldst have honour,
144 Nor that any man that honoured thee should have gladness.
Thou knowest full well that the devil hateth me,
And chiefly because I worship thee.
Therefore I entreat thee to guard and protect me,
148 So that the devil may not trouble me, nor error harm me.
So thou dost and so thou shalt for thy mercy,
Thou shalt give me a fair portion of heavenly bliss.
If I have broken (sinned) much, much will I repent,
152 And perform my shrift, and fair thee pray,
The while I have my life and health.
From thy service shall nothing separate me.
Before thy feet I will lie and cry,
156 Until I have forgiveness of my misdeeds.
My life is thine, my love is thine, my heart's blood is thine,
And if I dare say it, my dear lady, thou art mine.
All honour have thou in heaven, and also on earth,
160 And all joy have thou as much as thou deservest.
Now I beseech thee by Christ's charity (love),
That thou thy blessing and thy love give to me ;
Preserve my body in purity.
164 God Almighty grant me, for his mercy,
That I may see thee in thy exalted bliss,
And that all my friends may be the better now to-day,
That I have sung thee this English lay.
168 And now I beseech thee, for thy holiness,
That thou bring the monk to thy joy,
That made this song of thee, my dear lady,
Christ's meek mother, Saint Mary ! Amen.

- 136 Al mi swinc *and* mi sor *and* mine kneouwunge.
 Ine me nis noþing feier on to biseonne.
 Ne no þing *þet* beo wurðe biuoren þe to beonne.
 Pereuore ich þe bidde *þet* þu me wassche *and* schrude
- 140 Þuruh þine muchele milce *þet* spert¹ so swuðe wide.
 Nis hit ðe no wurðscipe *þet* þe deouel me to-drawe.
 3if þu wult hit iðauien iwis he wule ðurchut fawe.
 Vor he nolde neuere *þet* þu hefedeſt wurðſcipe.
- 144 Ne no mon *þet* þe wurðeð *þet* he hedde gledſcipe.
 Þu hit woſt ful 3eorne *þet* þe deouel hateð me.
 And nomeliche pereuore *þet* ich wurðie þe.
 Pereuore ich þe bidde *þet* þu me wite *and* werie.
- 148 *Þet* þe deouel me ne drecche ne ðweolðe me ne derie.
 So þu deſt *and* so þu ſchalt uor ðire mild-heortneſſe.
 Þu ſchalt me a ueir dol of heoueriche bliſſe.
 3if ich habbe muchel ibroken muchel ich wulle beten.
- 152 And do mine ſchrifte *and* þe ueire greten.
 Þe hwule *þet* ich habbe mi lif *and* mine heale.
 Vrom ðire ſeruiſe ne ſchal me no þing deale.
 Biuoren þine uote ich wulle liggen *and* greden.
- 156 Vort ich habbe uor3iueneſſe of mine miſdeden.
 Mi lif is þin mi luue is þin mine heorte blod is þin.
 And 3if ich der ſeggen mi leoue leafdi þu ert min.
 Alle wurðſcipe haue þu on heouene *and* ec on eorðe.
- 160 And alle gledſcipe haue þu al so þu ert wurðe.
 Nu ich þe bi-ſeche ine criſtes cherite.
Þet þu þine bleſcinge *and* þine luue 3iue me.
 3eme mine licame ine cleneneſſe.
- 164 God almihti unne me vor his mild-heortneſſe.
Þet ich mote þe iſeo in ðire heie bliſſe.
 And alle mine ureondmen þe bet beo nu to dai.
Þet ich habbe i-ſungen þe ðeſne engliſſce lai.
- 168 And nu ich þe bi-ſeche vor ðire holineſſe.
Þet þu bringe þene Munuch to þire gledneſſe.
Þet funde ðeſne ſong bi ðe mi looue leafdi.
 Criſtes milde moder ſeinte marie. amen.

¹ ? spret.

It is not to
thy honour
that I should
fall into sin.

Preserve me
from the devil
and from all
error.

Before thy
feet I will cry
until I have
thy forgive-
ness.

[Fol. 123b.]

Give me thy
love and keep
me pure.

Bring the
author of this
lay unto thy
joy.

XXI.

PIS IS ON WEL SWUÐE GOD UREISUN OF
GOD ALMIHTI*.

Jesus, true
God, true son
of God, true
son of a
virgin!

¹ M.S. spet-
nesse.

Jesus, my
heart's and
soul's joy!

The sun pales
before thy
light.

*_Fol. 124a.]

Enkindle me
with thy
light.

Let me have
no fellowship
with the
world.

Worldly
riches are
dearly
bought.

Iesu soð god. soð godes sune. Iesu soð god. soð mon. *and* soð meidenes bern. Iesu min holi luue. Mi sikere swetnesse¹. Iesu min heorte. mine soule hele. Swete iesu mi leof. mi lif. mi leome. min healewi. min huni ter. þu ert al þet ich hopie. Iesu mi weole. mi wunne. mi bliðe breostes blisse. Iesu teke þet þu ert so softe. *and* so swete. 3et þerto þu ert so leoflich. so louelich. *and* so lufsum. þet te engles euer bi-holdeð þe. ne nē beoð heo neuer ful. forto logen on þe. Iesu al feir. a-3ein hwam þe sunne nis buten ase a scheadewe. ase þeo þet leoseð hire liht! *and* schineð a-3ein þine brihte leore uor hire þeosternesse. þu þet 3eouest hire liht. *and* al 3et leome haueð. aliht mine þeostri heorte. 3if mi bur brithnesse. *and* brihtte mine soule *þet is suti. *and* make hire wurðe to þine swete wuninge. Ontend me wið blase. of þine leitinde luue. Let me beon þi leofmon. *and* ler me for to louien þe liuiinde louerd. woa is me þet ich am so freomede wið þe. auh ase þu al hauest licamliche iwend me from þe worlde! wend me ec heortliche. *and* turn me allunge to þe. wið soðe luue. *and* mid bi-leaue. þet ich nabbe no mong. ne felauhschipe. ne speche. ne priuite wið þe worlde. for ich wot mi leofmon. der ich so cleopien þe. 3et fleshlich luue *and* gostlich. eorðlich luue *and* heouenlich! ne muhen onone wise bedden in one breoste. hwoa so euer haueð longe wone of gostlich elne. of heouenliche murðe! hit is for-þi. 3et heo haueð. oðer wilned! after cumfort on eorðe. 3et is fikel. *and* fals. *and* al imengd wið baluhsid. *and* wið bitternessse. Nis no blisse soðes ipinge 3et is wtewið! 3et ne beo to bitter abowt. 3et tet uni 3er inne. ne beo ilicked of pornes. Me nis he fol chepmon. 3et buð deore awoc þing. *and* forsakeð a deorwurðe þing. 3et me

* For Translation, see pp. 182-190.

beot him for nowt. *and* bihat him per taken mede. for to nimen hit : Mi iesu liues louerd. þu beodest þin elning. al wið-ute bone. *and* per efter bihotest us wið þen ðet we nimen hit. heouenliche blissen : *and* we wendeð us þer from. *and* buggeð worldes froure. wið moni sor. *and* teone. *and* elne of monnes speche : a : iesu louerd. þi grið. hwi habbe ich eni *licunge. in oðer þinge : þen i þe. hwi luuie ich ei þing bute þe one : hwi ne bi-hold ich hu þu streihtest þe for me on þe rode : hwi ne worpe ich me bi-tweonen þeo ilke ermes so swiðe wiðe to-spredd. *and* i-openeð so þe moder deð hire ermes. hire leoue child for to bi-cluppen : 3e soðes. *and* þu deorewurðe louerd gostliche to us *and* to ðine deorelinges. wið þe ilke spredunge 3eiest. ase þe moder to hire childe. hwo leof : hwo lif : hwo deð him her bitweonen : hwoa wule beon bi-clupped : a iesu þin edmodnesse. *and* þi muchele milce. hwi nam ich ipin ermes so istreihte. *and* ispred on rode : *and* weneð ei to beon bi-clupped bitweonen þine blisfulle ermes in heouene. bute he worpe er him her : bi-tweonen þine rewðful ermes oðe rode : Nai soðes nai : ne wene hit neuer nomon. þurh þis lowe cluppinge. me mot come to þe heie : þet wule bi-cluppen þe þer swuch : ase þu ert þer louerd of leoue. he mot cluppen þe er her : swuch ase þu makedest þe her. wrecche : for us wrecches. ðet is to seggen. hwoa so euer wule habben lot wið þe of þine blisse : he mot delen wið þe : of þine pine on eorðe. nis he nout treowe ifere þet nule nout scotten iþe lure : ase iþe bi-3ete. he mot scotten efne efter his euene. þet wule beon þi felawe : liuiinde louerd. *he mot folewen þine steopes. þuruh sor. *and* þuruh seoruwe. to ðe wununge of weole : *and* of eche wunne. Ne wene nomon to stihen wið este to þe steorren. A swete iesu. hwi mid ermes of luue ne cluppe ich þe so feste. þet no þing þeonne ne muwe breiden mine heorte : hwi ne cusse ich þe sweteliche ine goste. wið swete munegunge of pine goddeden : hwi nis me bitter. al þet mi flesch likeð. hwi nis me unwurð euerich wordlich þing a-3ein þe muchele delit of þine swetnesse : hwi ne iuele ich þe imine breoste so swete ase þu ert : hwi ertu me so freomede : hwi ne con ich wowed þe. wið swete luue wordes alre þinge swetest. *and* alre þinge leoffu-

Thou, O Lord,
offerest us thy
grace without
our asking for
it.

*[Fol. 124b.]

O that I might
throw myself
between thy
arms !

We must
suffer even as
thou hast
suffered.

We must
share thy
sorrows.

*[Fol. 125a.]

We cannot
ascend with
ease to the
stars.

Let me woo
thee with
sweet words.

My sins are a
wall between
me and thee.

Thy blood
shed on the
cross can wash
our sinful
souls.

¹ So in MS.
*[Fol. 125b.]

Thou art our
heavenly
physician.

Wash my five
wits from all
sins.

Christ liveth
in me through
his grace.

*[Fol. 126a.]

Help me, O
mother and
maiden, most
precious of
women.

kest *and* luue wurðest! wei wei. þe bitternesse of alle mine
attri sunnen is þe lettunge. Mine sunnen beoð wal bi-tweonen
me. *and* þe. Mine sunnen werneð me! al þis swotnesse. Mine
sunnen habbeð grimliche iwursed me. *and* iueied me toward þe
luueliche louerd! *and* þet is lutel wunder. forso ich ham wið
hore horie fenliche ifuled! þet ich ne mei. ne ne der lufsum
Godd! cumen ipine eihsihðe. a! iesu þin ore. hwat deið þeonne
þi blod isched oþe rode. hwat deið þeonne þe large broc of þine
softe side. þe streames þet striden adun of þine deorewurðe uet.
and of þine eadie honden. nes hit forto waschen sumfule¹ soulen!
nes hit for to *saluen seke ine sunnen! hwoa is þeonne un-
weaschen. þet aueð þis halwende wēt inwið his heorte! hwoa
þerf beon unsalued. þet haueð so mihti salue. ase ofte ase he þer-
to haueð treoue bileue! Min heouenliche leche. ðet makedest us
of þi seolf so mihti medicine. iblesced beo þu euer. ase min trust
is þer to! hit beo mi lechnunge. hit beo mi bote. ȝif min uel is
muchel! þe mihte þer of. is more. ase wis ase a drope of þine
deorewurðe blode. muhte waschen awei alle folkes fulðe! ase
wis liues louerd þeo ilke fif wellen of þine blisfule bodie sprungen
and striken dun strundes of blode. weaschs mine fif wittes! of
alle blodie sunnen. of al þet ich habbe mis-iseien mid eien. *and*
mid min earen iherd. wið muðe ispeken. oðer ismauht *and*
wið noese i-smelled. wið eni lim mis-iueld. *and* wið fleschs
isuneged. þine wunden helen þe wunden of mine soule. þi
deað! a-deadie in me flesches licunge! *and* licamliche lustes.
and makien me liuien to þe ðet ich muwe seggen wið seinte
powel ðet seið. Ich liuiee nout ich! auh crist liueð in me. ðet
is to seggen. ich liuie nout ine liue þet ich liuede. auh crist liueð
in me. þuruh his wuniinde grace! ðet acwikeð me. wel was he
ibeoren þet mei iesu þis baldeliche seggen to þe.: þu ðet ert efter
him. alle helplease help. *and* sunfules hele þet to *þe habbeð
hope. help me englene cwene of heouene! heouenliche leafdi. seinte
marie. Moder *and* meiden deorwurðe wimmon. for to saluen
sunfule! iesu crist bi-com þi sune. *and* for ure sake þu were
imaked meiden! godes moder. Nere þu nout ðer þu ert. eadi
ouer alle! ȝif sunfule neren. for þi owe sunfule. for to cleopien

to þe baldeliche : for hwam þu hauest þin eadinesse. *and* þine
 muchele heihschipe. Meiden. *and* moder. Meiden [*and*] hwas
 moder [his hwas] dohter þu ert his þet wrohte *and* welt. al þet
 ischeapen is. his þet naueð nouðer ende : ne biginnunge. þet is
 euer i-liche. wið-ute sturiunge oþe muchele menske to boen¹
 moder of swich sune wið iholschipe of meiden. *and* habben him
 so abaundune. ðet he wule ðet þin wille oueral beo i-uorðed. for
 to scheawen us þis : he streccheð þene ritht² erm uorð. ase he
 stont orode. *and* beieð adun toward þe. his deorewurðe heaued.
 ase þauh he seide. Moder al þet þu wult : al ich wulle. aswete
 leafdi. hwi leafdi hwi : nabe ich euer bi-foren mine heorte eihen.
 þeo ilke þreo stondunges. þi sune was ituht on rode. þurh driuen
 fet *and* honden. wið dulte neiles. blodi his side. *and* þi stondunge
 leafdi. *and* sein iohanes ewangelistes weopinde otwo half wið
 sorþfule sikes : hwi ne bi-hold ich þis euer in mine heorte. *and*
 þenche ðet hit was for me. *and* for oðre sunfule *to aredden of
 helle. *and* forto ȝiuen us beouerliche blisse : þis þoht wolde sike-
 liche ontenden so soð luue on me. Nere þe heorte so cold. þet
 ne schulde neuer sunne habben forðer in-ȝong. þer þis brune
 were. a iesu hwuder schal ich fleon hwon þe deouel hunteð efter
 me bute to þine rode :

Thou art the
 mother of him
 who created
 and ruleth all
 things.

¹ So in MS.

² So in MS.

May I ever
 keep before
 me the three
 sufferings of
 Christ, thy
 suffering, and
 that of
 St. John.

*[Fol.126b.]

XXII.

A HYMN TO OUR LADY.

Sweet Lady Saint Mary, maiden above all maidens, that barest the blissful bairn (child) that raised up all mankind that had fallen down through Adam's sin. Through his holy passion he cast down the devil and harrowed hell. I, a sorry, sinful thing, ask thy mercy, that thou be my pleader against the foes of my soul, that they may not accuse it; but protect me and help me, merciful maiden, in all my necessities. My enemies have encompassed me about on every side, and seek the death of my soul. Wicked men and devils have pierced me with many wounds that kill my soul, except thou be my leech. I have oft been obedient to all my three foes—to the devil, and to the world, and to the sins of my flesh. I acknowledge myself guilty, and cry thee mercy, Lady, for I have made gates of all my five senses for the entrance of sinful vices. I have looked amiss, hearkened amiss, felt amiss, spoken amiss, loved sweet smells. Pride and desire of praise have sore wounded me; also wrath and envy, leasing, perjury, unfaithfulness, cursing, backbiting, and flattery. Sometimes I have had wrongful possession of other men's goods, and have given amiss, and received amiss, and often withheld amiss; quick to do evil, slow to do good; negligent and slothful; sometimes too playful, at other times too moody. I have sinned both in meat and in drink, and with the filth of the flesh defiled myself. Thus I am loathsomely hurt in body and in soul with sins of all kinds; for though the work was not in the body the will was in the heart. All this I acknowledge to thee, sweet Lady Saint Mary, highest of all saints. Intercede for me and protect me, for I am worthy of torment. Beseech thy blessed Son to show me kindness, mercy, and grace, for he may deny thee, maiden, who barest him, nothing of thy requests. I pray thee, and beseech thee, and entreat thee (if it be needful for me), by his conception in thy holy body, by his birth, by his humble fasting in the wilderness, by the

XXII.

[ON LOFSONG OF URE LEFDI.]

Swete leafdi seinte marie meiden ouer alle meidnes. *þet* bere
þet blisfule bern. *þet* aredde¹ al moncun up. *þet* was adun
a-fallen. *þet*² þuruð adames sunne. *and* *þet*² þuruh his holi pas-
sion werp þene deuouel adun. *and* heriede helle. ich on sori sunfule
þing ! bidde þin ore. *þet* tu beo mi motild azeines mine soule
fon. *þet* heo hire ne muwen bitellen. auh were me. *and* help me
milzfule meiden ! in alle mine neoden. Mine widerwines habbeð
biset me on euche half abuten ! *and* secheð mine soule deað.
luðre men and deoffen. heo habbeð monie wunden on me ifestned !
þet acwelleð mine soule. bute þu beo mi leche. ich habbe ofte
ibuwen to alle mine þreo i-fon. to þe feond. *and* to þe world. and
to mine flesches sunne. ich icnowe me gulti. *and* creie þe leafdi
merci. for ich habbe imaked zetes of alle mine fif wittes. to sun-
fule unþeawes. mis i-loked. Mis ihercned. Mis ifeled. mis ispeken.
iloued swote smelles. prude *and* wilnunge of pris ! me habbeð
sore iwunded. *ase wreððe. *and* onde. lesunge. missware. vuele
i-holden treouðe. cursunge. bac bitunge. *and* fikelunge ! summe
tide. ich habbe iheuod of oðer monnes mid woh. *and* mid unriht
izeuen mis. *and* inumen mis. *and* mis etholden ofte. tovel ! spac.
and slow ! to Godd. zemeleas ! *and* unlusti. sumehwile to pleiful !
to drupi oðer hwiles. ich habbe i-suneged ine mete. *and* ine
drunche boðe. *and* mid flesches fulðe ifuled me. þus ich am lod-
liche i-hurt ine licame. *and* ine soule ! wið alle cunnes sunnen.
for þauh *þet* were nere i þe bodie ! þe wil was in þe heorte. al
þis ich i-cnoulechie þe swete leafdi seinte marie. heiest alre hale-
wen. Nim mot for me *and* were me. for ich am pine wurðe. bi-
sech for me pine seli sune ! Milce. *and* merci. *and* ore. for nout
ne mai he werne þe ! maiden þe hine bere of alle pine bisocnen.
Ich bide þe *and* biseche þe *and* halsi ȝif me howeð hit ! bi his
flech founge of pine eadie bodie. bi his iborenesse. bi his eadi

Sweet lady,
have mercy
upon a sorry,
sinful thing.

¹ ? aredde.

² Originally
ðer.

Be my advo-
cate against
my soul's foes,

the world,
flesh, and the
devil.

I have sinned
with all my
five wits.

*[Fol. 127a.]

I have been
quick to do
evil, but slow
to do good.

Intercede
with thy son
for me.

hard injuries (hurts) and by the unworthy wrongs that he willingly suffered for us sinful creatures ; by his mortal agony, and by his bloody sweat ; by his blessed prayers in the hills by himself ; by his capture and binding ; by his leading forth ; by all that he was doomed to ; by his change of raiment, now red, now white, (put) on him in mockery ; by his scorning, and by his spitting and buffeting, and by his blinding ; by the crown of thorns ; by the sceptre of reed given him in scorn ; by his own cross, so hard dragging on his soft shoulders ; by the blunt nails ; by the sore wounds ; by the holy rood ; by the opening in his side ; by his bloody stream that ran in many places, in his circumcision, in his blood-sweating, in his pain through the crown of thorns ; (through the nails) first in his one hand and then in his other ; lastly in the piercing of his side, besides (other) sore wounds. Yet, some saints think that the true blood-stream was in his first capture, in the fast binding, when the blood was wrung out of his blessed nails. I entreat thee that thou beseech him, by his shame, by his sorrow, by his death on the cross ; by all that he said, did, and suffered on earth ; by the holy sacrament of his flesh and blood that the priest sanctifieth ; through the grace of baptism ; through all the other sacraments that Holy Church followeth and useth ;—through all these I beseech thee, God's precious mother, that their might may help me, and their strength go forth (prevail) where my offering faileth ; for my belief is that I, through them, shall be saved. Jesus, thy Son and God's Son, gave us himself altogether ; and all is ours—what he spake, and did, and suffered on earth. May his torment on the cross and his death destroy my sins ; and may his arising (resurrection) raise me into holiness of life ; and may his uprising (ascension) cause me to advance upwards in high and holy virtues, from high to higher (virtues) ever until I see in Zion, the high tower of heaven, the Lord of light, whom the angels ever behold and ever the longer (they behold him) the more they desire it. And because in that happy song is all we seek, Lady, through thy intercession make known my petition to thy blessed Son. Amen !

festunge iþe wildernesse. bi þe herde hurtes *and* þe unwurðe
wowes ðet he for us sunfule willeliche þolede. bi his deaðfule
grure. *and* bi his blodie swote. bi his eadi beoden in hulles him
one. bi his nimunge. *and* bindunge. bi his ledunge forð. bi al þet
me him demde. bi his cloðes wrixlunge. Nu red. nu hwit. him
on hokerunge. bi his scornunge. *and* bi his spotlunge. *and* bufet-
tunge. **and* his heliunge. bi þe þornene crununge. bi ðe kinezerde
of rode.¹ him of scornunge. bi his owune rode. on his softe schul-
dres. so herde druggunge. bi þe dulte neiles. bi þe sore wunden :
bi þe holie rode. bi his side openunge. bi his blodi Rune þet ron
inne monie studen. In umbe keoruunge. in his blod swetunge.²
in his pine þornene crununge. erest in his one hond *and* seoððen
in his oðer. olast in his side þurlunge wið-ute sore wunde. 3et
ase halewen weneð. þet toðe³ blod rune. was in his ereste.
nimunge in þe feste bindunge. þet tet blod wrong ut et his eadie
neiles. ich halsi þe þet ðu bi-seche him bi his schome. bi his sor.
bi his deað on rode. bi al þet he seide wrohte *and* þolede in
eorðe. bi þe holi sacrement of his flech *and* of his blod þet ðe
preost sacreð. þurh þe grace of fuluht. þurh alle þe oðre sacre-
menz. þet holi chirche foluweð *and* useð. þurh alle ich bi-seche
þe godes deore-wurðe moder þet heore mihte helpe me. *and* hore
strencðe go forð. þer min offringe wonteð. for min bileue is þet
ich schal þuruh ham beon iboreuwen. iesu þi sune *and* Godes
sune. 3if us al him suluen *and* al is ure þet he spec *and* wrohte
and þolede in orðe. his pine on rode *and* his deað acwellen Mine
sunnen. *and* his ariste arere me in lif holinesse. *and* his *up
ariste do me stepen upward in heie *and* holi þeawes. from heih
and to herre euer ðet ich iseo in syon þe heie tur of heouene :
þene louerd of leome. þet te engles euer biholdeð. *and* euer so
lengrrre so heo 3irneð hit more. for ipet seli song is al þet me
secheð. leafdi þurh þin erndinge tuðe⁵ me mine bone to pine eadi
sune amen.

I entreat thee
by all his
sufferings and
wrong,

*[Fol. 127b.]

¹ = rede.

and by the
stream of
blood that
ran in many
places.

² A word
erased.

³ ? soðe.

I entreat thee
by all his
sorrows and
shame.

May his death *
destroy my
sins.

*[Fol. 128a.]

May his re-
surrection and
ascension
cause me to
advance
higher and
higher.

⁵ ? cuðe.

XXIII.

A HYMN TO OUR LORD.

Jesus Christ, God's Son, true God and true man, born of the blessed maiden Mary, who is maiden and mother without a mate. I am of all sinful men, as I fear, the most defiled with sin. I pray and beseech thee with inward (true) heart through thy conception in the maiden's body of the Holy Ghost, and through thy birth without breach of her body; and through all that thou taughtest, and sufferedst for sinners upon earth; through thy five wounds and the blessed flood that flowed from them; through the iron nails and the crown of thorns; and through thy pains and shames, and thy precious death on the cross; and through the same cross, hallowed of thy precious limbs, upon which thou meekly outstretchedst thyself; and (through) thy mother's wail and St. John's sorrow when thou unitedst them as son and mother; for pity of thy pains; and through thy blissful arising the third day from death, and through thy honourable ascension into heaven; through the grace and gift of the Holy Ghost, whom thou on Whit Sunday sentest to thy beloved disciples and pouredst out upon those that rightly loved and believed upon thee; and through thy awful coming at Doomsday to judge both quick and dead; and through thy blessed flesh and thy blessed blood hallowed upon the altar; through the virtue of baptism; through all the other sacraments in which Holy Church believes; through thy great kindness and mercy, that is greater than all that is named, except the grace of the Holy Ghost, who is equal with thee and with thy blessed Father, God full of all good;—have mercy upon me, and hear my petitions through the blessed prayers of thy meek mother and St. John the Evangelist, and all thy saints. Forgive me my sins that are dreadful and horrible in thy eyesight. Lord, I view them in great dread of thine awe; behold thou them not, lest

XXIII.

[ON LOFSONG OF URE LOUERDE.]

I^{esu} crist godes sune soð godd *and* soð mon of þe eadie meiden
 iboren maria. pet is meiden *and* bute make moder. ich of
 alle sunfulle am on mest ifuled of sunne ase ich drede. ich bidde
and bi-seche þe wið inwarde heorte þurh þin akennednesse ine
 meidenes licame of þe holi Goste. *and* þuruh þin iborenesse wið
 uten bruche of hire bodie þuruh al pet ðu tawhtest. *and* þoledest
 for sunfule in eorðe. þurh pine vif wunden. *and* þe eadie flod
 pet of ham fledde. þurh ðe irene neiles *and* þe þornene crune.
and þurh þe pinen *and* þe schomen *and* þi deorewurðe deað oðe
 rode *and* þuruh ðe ilke rode i-halewed of pine deorewurðe
 limen. ðet þu on hire mildeliche streihtest. *and* pine moderes
 ream *and* sein i[o]hanes soruwe þo þu somnedest ham ase sune
and moder. uor rewðe of pine pinen *and* þurch pine blisfule
 ariste þe þridde dai of deaðe. *and* þurh pine wurðful astiunge
 into heouene. þurh ðe grace *and* þe zeoue of þe holi goste. pet
 þu on hwite sune dai sendest pine deorewurðe *deciples. *and*
 zettdest to þeo pet rith luieð þe *and* leued. *and* þurh pine
 eisfule cume a domesdai to demen boðe cwike *and* deade. *and*
 þurh pine eadi flesche *and* pine iblescede blode i-sacred oðe
 weouede. þurh þe mihte of fuluht. þurh alle þe oðre sacremens.
 pet holi chirche ileneð. þurh pine muchele milce *and* merci pet
 is more þen al pet is inempned wið-ute þe grace of þe oli goste.
 pet is efne wið þe *and* wið þin eadi feder. Godd of alle godd
 ful. haue merci of me *and* iher mine bonen. þuruh þe selie
 bonen of pine milde-moder *and* saint iohannes ewangeliste. *and*
 alle pine halewen. for-ðif ðe mine sunnen pet ateliche beoð *and*
 grisliche i pine eih sihðe. loured ich i-seo ham wið muchel ugge
 of pin eie. ne bi-hold þu ham nout leste þu wreoke ham on

Lord Jesus,
 have mercy
 upon me, de-
 filed with sin.

I beseech thee
 by thy pas-
 sion, death,
 resurrection,
 and ascen-
 sion ;

by thy gift of
 the Holy
 Ghost ;
 * [Fol. 128b.]

by thy coming
 at Doomsday ;

by the sacra-
 ment of thy
 flesh and
 blood ;

hear my
 petitions,
 through the
 prayers of thy
 blessed
 mother.

thou avenge them upon me in the furiousness of thy wrath. Lord, thy apostle saith thus, "If we condemned ourselves, we should not elsewhere be condemned." Meek merciful God, I judge myself before thee, after thy mercy that is greater than all my sins, as truly as a drop of thy precious blood that thou sheddest on the cross were enough to wash away the filth of all folk. Through the stark streams and the flood that flowed from thy wounds for to heal mankind, cleanse and wash my sinful soul ; through thy five wounds opened on the cross, pierced through with nails, and sorrowfully filled up, heal me sore wounded through my five wits with deadly sins, and open them, heavenly king, toward heavenly things, and turn to the world thy precious cross upon which thou outstretchedst thyself. Be my shield and protection in every quarter against the darts of the devil, which he (the traitor) shooteth at me. Let thy passion quench the passion of sins that abideth within me. Let thy pains preserve me from the pains of hell, and let thy precious death keep me from the death that never dieth, so that thy death may mortify the deadly lusts of my body and the laws of my limbs. Let the world be (dead) to me, and me to the world. Through thy arising to life immortal, O Lord, raise me from the death of the soul ; and give me life in thee ; that I love not this world, but only thee, living Lord, and whatever is good before thee ; that I may be dead to the world, and ever live to thee, so that I may say with St. Paul who saith, "I live, not I, but Christ liveth in me." Lord (grant me) thy mercy, since I have climbed so high with this same petition, and yet lie so low, and because earthly losses excite so much displeasure in my heart. Meek God, thy mercy ! for hereby I die, who erewhile spake of such things, and (yet) sin deadly. High (exalted) Saviour, God, help me and heal my heart thereof. Dear Lord Jesu Christ, look toward me as I lie thus low and bemoan to thee of things that trouble me now most, next to my sins. High Saviour, bow thyself to me, and incline (thine ear) to my prayers. I have in me neither wisdom nor honour, and am devoid of counsel ; I have not wherewith to lead my life in this world, and am helpless. I am in many wise disgusted in mind and heart, sick with sorrow, and have not any one to comfort me. Precious Lord, as thou art the counsellor of the

me iwodschiþe of þine wreððe. louerd þin apostel seið þus. 3if
 we ne forðemden us seoluen ne schulde we nout beon elles hwar
 for-demed. milde merciable godd ich deme to þe! efter þine
 milce þet is [mo]re þen al min [uu]el is! ase wis [as]e a drope
 of þine deorewurðe blode þet tu o rode scheddest were i-nouh
 to weaschen alle folkes fulðe. þeo sterke stremes and þet flod
 þet fleaw of þine wunden. moncun uor to helen! clense and
 waschs mine sunfule soule þurh þine fif wunden iopened o rode.
 wið neiles uor-driueþe and seoruhfulliche forðutte. hel me
 uorwunded *þurh mine fif wittes wið deadliche sunnen. and
 opene ham heouenliche king touward heouenliche þinges. and
 turn to þe worlde þi wurðfule rode þet þu spreaddest þe on. beo
 mi scheld and mi warant on euche half! azein þes feondes flon
 þet he scheot to me on euche halue þe swike. þi passiun acwenche
 þe passiun of sunnen þet wunieð wið inne me. þine pinen
 buruwen me from þe pinen of helle. and þi dereowurðe¹ deað
 from þene deað ðet neuer ne deieð. þet ði deað a-deadie þe
 deaðliche lustes of mine licame. and te lawen of mine limen
 beo ðe world [dead] to me. and me to þe worlde. þurh þine
 ariste louerd to liue! bute deaðe. of soule deaðe arer me. and
 3if me lif in ðe. þet ich ipisse worlde ne luuie nout bute þe
 liuinde louerd. and hwat so god is uor þe. þet ich to þe
 world beo dead. and euer liuie² to þe. þet ich muwe siggen
 wið seinte powel þet seið. ich liuie nout ich! aul' crist liueð
 in me. louerd þi merci ase ich ham heie iclumben wið þis ilke
 bone. þet ligge so lowe. and uor eorðliche luren so muche
 mislicunge habbe in mine heorte. Milde godd þi milce! for
 herþurh ich deie þet spec er of swuche þinge. and deaðliche
 sunegi. heie helinde godd help me. and hel herof mine heorte.
 leoue louerd icu crist loke toward me ase ich ligge lowe. and
 mone to ðe of þinge ðet me derueð mest nuðe efter mine sunnen.
 heie helinde *beih þe to me. and buh to mine bonen. Nabbiþ
 nowðer in me wisdom ne wurschiþe and am redleas nab ich
 [h]waremide le[de]n mi lif i þis[se] worlde and am helples. ich
 habbe on monie wise mislicunge of þonke and heorte sec of
 sorwe. and nabbe hwoa me froure. Deorewurðe drihten ase

I condemn
myself before
thee.

Wash my
sinful soul in
the blood of
thy wounds.

*[Fol. 129a.]

Be my shield
against the
darts of the
devil.

¹ sic.

Let me be
dead to the
world and live
to thee.

² A stroke
too many in
MS.

Look towards
me as I lie
thus low.

*[Fol. 129b.]

I am without
wisdom,
devoid of
counsel and
help.

perplexed, counsel me that am helpless and uncertain what to do, how I ought to conduct myself and live on earth in maidenhood and purity of both soul and body. As thou art help of the helpless, behold, high Lord, how man's help faileth me. Let me receive thy help the more readily, so that I shall trust on thee alone, and confide (in thee) ever without end. Had I done so of yore, I know of a truth it would have been better for me than it is now. For the while that I trusted upon man thou saidst "Hold thee to them," and leftest me wholly ruined by those that I trusted upon, and they have become traitors to me, heavenly Lord, I believe, for my good. I honour and thank thee that thou hast deprived me of them, for thou sawest that trust in them deceived me, and thou desirest that I should hope and trust in thee alone. For to show me how this hope in thee alone shall avail me better than did previously the trust in the others, thou hast deprived me of man's help, for thou wilt give me thine. Blessed be he that thus turneth loss to gain. Truly all my woe on earth shall turn for me into joy if I love God with my true belief. Lord, I believe it, and love and will love thee more, Lord, through this affliction than I did previously in all my weal, for I know assuredly it would have wholly deceived me, if it were not, Lord, for the help of thy grace. Lord, I beseech thee with inward heart to give me neither too much nor too little, for through either many a man oftentimes sinneth; but grant me that I may truly say with the maiden that saith of thee these words, "My beloved's left arm holdeth up my head," she saith, "and his right arm shall embrace me." Let me be thy beloved, and say as she saith, "Beloved, with thy left arm," that is, with thy worldly gifts, "hold up my head," that I through too much poverty fall not into the filth of sin. And "Beloved, with thy right arm," that is in heaven, with endless blessings, "embrace me," so that whatsoever I shall thenceforth, sweet gentle Lord, pray or desire, I may pray thee that I may receive in obedience, both poverty and wealth, according to thy good pleasure. Though I have not entirely all that I want, nor comest thou to me as soon as I desired it, I do not mistrust thee, but am confident that thou wilt take from me all that may do me harm, and give me, sweet merciful Lord, what is needful for me; but thou that seest all things abidest thy time. Now

þu ert redlease red. red me þet am helples *and* redles. hu ich schule leden me *and* liuien on eorðe wið meidhod *and* ine clennesses of soule. *and* of bodie boðe. ase þu ert neodfulles help bi-hold heie louerd hu monnes help trukeð me. þin help beo me þe zarewere forto þe one ich chulle trusten *and* hopien euer buten ende. hefdich zare so idon me stode betere þen me deð ich hit wot to soðe. uor þeo hwile ðet ich truste uppo mon þu seidest. hold þe to ham *and* lettest me al iwurden wið þeo þet ich truste uppon. *and* heo beoð me itrukede heouenlich louerd. ich i-leue for mine selhðe ich herie þe *and* þonke. þu ham hauest bi-nume me. uor þu iscihe. þet te hope of ham bi-swoc me *and* wult þet ich hopie *and* truste to þe one. for to schewen hu þis hope to þin ones help schal gon me betere ut. þen dude er þe oðres. þu hauest binume me fulst of monne : uor þu wult þin ȝeouen me. Iblessed beo þet þus went lure to biȝeate. sikerliche al mi woa on eorðe schal turnen me to ioie. ȝif ich Godd luuie mid treowe bileau. louerd *ich ileue hit *and* luuie *and* wulle luuien þe more louerd þurh þis wondred þen er in al mine weole. uor ich wot to soðe hit wolde habben al bi-swike me. ȝif þe help nere louerd of þine grace. louerd ich bi-seche ðe wið inwarde heorte ne ȝif þu me nouðer to muchel ne to lutel. uor þurh eiðer moni mon suneggeð i-lome. auh leue me ðet ich mote soðliche seggen wið ðe meiden þet of þe seið þeors¹ wordes. Mi leofmonnes luft erm halt up min heaued heo seið. *and* his riht erm schal bi-clupen me abuten. let me beo þi leouemon *and* siggen ase heo seið. leof wið þi luft erm. þet is. wið þine worldliche ȝeouen hold up min heaued ðet ich þurh to muche wone ne falle i fulðe of sunne. *and* leof wið þin riht erm. þet is in heuene wið endelease blissen bi-clupe me abuten. al schal beon þet ich wulle þeonne forð swete milde louerd bidde oðer wilni ich bidde ðe ðet ich mote under-uon in obedience boðe wone *and* weole þe ine cwemnesse. þauh ich nabbe nout one al ðet me biheouede ne me ne cume nowt ase sone ase ich wolde. ich ne mishopie þe nout auh am al siker of ðet þu wult binime me ðet me wolde herm don. *and* ȝife me þet me is biheue swete milzfule louerd. auh þu þet alle þing

Let me receive
thy help.

Man's help
faileth me.

Blessed be
thou that
turnest my
woe into joy.
* [Fol. 130a.]

Give me nei-
ther too much
nor too little.

¹ sic.

Support me
with thy right
arm.

Give me what
thou deemest
needful for
me.

I have lost the comfort of all mankind, I know that thou wilt send me the Holy Ghost to comfort me, and advise me and help me and comfort me, better than all those might in whom I trusted ; for thus saith the Psalmist David in the Psalter, "The world hath forsaken me, and God hath received me." Again he saith elsewhere, "Have thy delight in God, and he will give thee the wishes (prayers) of thy heart ; make known to him the way that is thy desire, and he will accomplish it for thee." Thou knowest what I desire, omnipotent God, but of that as of all else, ever let thy will be done, for thou wilt soon enough do better by me than I may desire ; and I obediently beseech thee, Lord, not through anything I deserve from thee, but through this hope and in this trust in thy great mercy, that thou be now my counsel, my help, and my grace. But I will love thee now, before them that I previously loved, trusted, and hoped in. For now I understand how true it is what St. Austin saith in his book, "Unhappy is he that is with love tied to any earthly thing, for ever is that sweet dearly bought with a twofold of bitter ; but we understand it not ere that we lose it, and it turns to loss, from which quarter so ever it befalleth, before we least expect it."

Sweet soft Jesus, blessed be those that love thee and thy sure sweetness, that no one may lose except he lose faith in thy love. But without thy gifts none may love thee. With the flame, Lord, of the Holy Ghost, that is, thy Father's love and thine, inflame my heart and consume all that is hurtful therein, and feed it so forwardly that it may enlumine me ever in thy belief and in thy love, the longer the more so. My love and my counsel, all my help and my comfort, help me ever for good and turn me from sin, and give me will and might and wisdom to forsake every sin, and to work well. Precious Lord, thou owest not any man anything for his deserts, but doest all that thou doest through thy sweet grace, wholly unmerited by us. Make known in me what mercy is, and that grace is (of thy) grace and not of our works. But do so by me that my foes may grin (with rage), and good men may rejoice and bless thy name and honour it without end. What

isihst *ȝet* abidest his time. Nu ich habbe uorloren al moncunne
froure ich wot **ȝet* þu wult senden me þene holi gost to elnen
me. *and* reden me *and* helpen me *and* froure me betere þen alle
þeo ilke muhten *ȝet* ich on truste. uor þus seið þe salmwruhte
dauīð iþe sawter. þe world haueð for-let mē. *and* godd haweð
underfo me. eft elles hwar he seið. haue þi licung ine godd *and*
he wule ȝiuē þe bonen of þine heorte. vnwrih him þene wei *ȝet*
is þi wilnunge. *and* he wule hit forðen. þu wost hwat ich wilni
al weldinde Godd. auh of *ȝet* ase of helles hwat! iwurðe þi
wille euer. uor þu wult inouhreðe don betere bi me þen is *ȝet*
ich wilni. *and* ich buhsumliche bi-seche þe louerd þuruh non of-
seruunge to ðe. auh þurh þis hope. *and* i þis trust to þine
muchele milce. *ȝet* þu beo mi red nu. Min help *and* min elne.
auh þe ich chulle luuē nu. uor ham *ȝet* ich luuede er *and*
truste to *and* hopede. uor nu-ich understonde hu soð hit is
ȝet seint austin seið in his boc. uniseli is *ȝet* is wið luue to
eni eorðlich þing iteied. uor euer bið *ȝet* swete! abouht mid
twofold of bittre. auh me ne hit underȝit nout er þen me hit
leose. *and* to lure hit bi-kumeð of hwuche half so hit falleð:
er me lest wene.

I have lost the
comfort of all
mankind.

* [Fol. 130b.]

Let my de-
light be in
thee.

Unhappy is
he that is
attached to
earthly things.

Swete softe iesu iseli beoð *ȝet* þe luuieð *and* pine siker swet-
nesse. *ȝet* no mon ne mai leosen bute he' þe treulac of
pine luue lete auh wið-uten pine ȝeoue ne mai þe non *luuē.
wið þe lai louerd of þe holigost. *ȝet* is þi feder luue *and* þin.
tend mine heorte *and* uorbern al þat is baluful. þer inne *and*
fed hit so forðward. *ȝet* hit ontende me euere ipine bileaue
and in pine luue. so lengre so more. Mi luue *and* mi red al
min help *and* mi froure fulst me euer to gode *and* cher me
from sunne. *and* ȝif me wil *and* mihte *and* wit to leten each
uuel *and* wel uorto wurchen. deorwurðe drithen þu nowest none
mon nowitht þurh his of-seruunge auh dest us al *ȝet* þu dest
þurh þine swete grace al unofserued cuið in me hwat is milce
and *ȝet* grace is grace nout hure werkes auh do so bi me.
ȝet mine fon grennen *and* gode gladien *and* blescien þine nome.
and herien buten hende. hwat mote ich milzfule louerd to þe

* [Fol. 131a.]

Enkindle
within me the
love of thee.

Enlighten me
ever with thy
belief.

We deserve
nothing at
thy hands.

All we have
is of thy grace.

may I do, merciful Lord, for thee that mayest and canst do all things and wilt well do, and desirest all that is good? All that is needful for me (give me), I beseech thee, God full of all good, with these three words, as thou mayest (art able) and canst and wilt. Merciful Lord, have mercy upon me and upon all Christian men. Amen.

THE MINOR CREED.

I believe in God the Father Almighty, Creator of heaven and earth : and in Jesus Christ his only Son our Lord, who was conceived through the Holy Ghost, and born of the maiden Mary, suffered under Pontius Pilate, was nailed on the cross, was dead and buried, and he lighted into hell ; and the third day he arose from death to life, and ascended into heaven, where he sits on the right hand of God the Father Almighty ; thence he will come to judge the quick and the dead. I believe in the Holy Ghost, and in the holy church, and the communion of saints, the forgiveness of sins, the resurrection of the flesh, and eternal life after death. Amen.

XXIV.

ON THE BEGINNING OF CREATION.

Our Lord Almighty God desires and commands us that we love him and think of him and speak of him, not for his benefit, but our advantage and help ; for to him may all creatures say, *Bonorum meorum non indiges*—Of my goods, O Lord, thou standest in no need. But as Saint Austin saith, “ If no man thought of God, none would speak of him ; if none spake of him, none would love him ; if none loved him, none would come to him, nor would participate of his bliss, nor of his greatness.” It is most sweet to speak of him. Think ye that each word of him is sweet as if a honey-drop fell upon your hearts. He is heaven’s light and earth’s brightness, the welkin’s gleam, and gemstone (jewel) of all creation ; bliss of angels, and joy and hope of mankind ; the strength of the righteous and solace of the needy. He is the beginning of all things, and both beginning and end ; he is beginning for he was ever ; he is end without any ending ; he is King of all kings, and

þet alle þing meiht. *and* const. *and* wult wel don. *and* wult al
þet god is. al þet me euer is neod. ich biseche þe godd of alle
godd ful wið þeos þreo wordes. ase þu meiht. *and* const. *and*
wult. Milzfule louerd haue merci of me *and* of alle cristene
men. *amen*.

Have mercy
upon me and
all Christian
men.

[ÞE LESSE CREDE].

I ch bileue on god feder al-mihti. schuppare of heouene *and*
of eorðe. *and* on iesu crist his onlepi sune ure louerd.
þet was ikenned þuruð ðe holi goste. iboren was of ðe meidene
marie. ipined was under ponce pilate. ineiled was oðe rode.
dead *and* iburied. he lihto¹ in to helle. ðe þridde dei he a-ros
from deaðe to liue. *and* steih in to heouene. þer he sit o godes
rithond feder al-mihti. þonene he kumeð to demen ðe quike *and*
ðe deade. Ibileue on *ðe holi goste. *and* on holi chirche.
imennesse of haluwen. uorþiuennesse of sunnen. uleches up ariste
eche lif efter deaðe: *amen*.

I believe in
God the
Father,
Creator of
heaven and
earth;
in Jesus
Christ his
only son our
Lord;
¹ read lihte.

in the Holy
Ghost; in the
holy Catholice
church, &c
* [Fol. 131b.]

XXIV.

[DE INITIO CREATURE.*]

*[Fol. 54.]

Vre hlaford almihtiz god wile *and* ús hót. þat we hine lufie.
and óf him smáze *and* spece. naht him tó méde ac hús to
freme *and* to fultúme. fór. him seize alle hiscéfte. *Bonorum*
meorum non [in]-digeð. hlaford to mine góde ne beniedeð þe. Ac
alswo *sanctus augustinus* cweð. Gif non mán ne þoht óf Góde.
non ne spece of him. Gif non óf him ne spece non bine ne
lufede. Gif non hine ne lufede. non to him ne cóme. ne delende
nére óf his eádinése. nóf his merhðe. Hit is wel swete of him
tó spécene. þenche zic ælc word of him swete. al swá án huni
tiar felle upe ziure hierte. Héo is hefone liht. *and* eorðe briht-
nesse. loftes leom. *and* all hiscéfte zimston. anglene blisse. *and*
mancénne biht *and* hope. richtwisen strenhce. *and* niefdfulle
fróuer. Heo his ælra þinga angin. *and* hordfruma *and* ænde.
he his órd fór he wes efre. he is ænde buton ælcere ziendunze.

God bids us
love, think,
and speak of
him.

The words of
St. Austin.

Each word of
God is sweet.

God is the
beginning of
all things.

Lord 'of all lords. He holdeth with his might heaven and earth and all creatures without toil. No creature may perfectly comprehend nor understand concerning God. He formed his creatures when he would. Through his Wisdom (the Son) he wrought all things, and through his Will (Holy Ghost) he endowed them all with life. This Trinity is one God, that is, the Father and his Wisdom (of himself ever begotten) and the Will of them both, that is, the Holy Ghost, that proceedeth of the Father and of the Son alike. He created ten hosts (or states) or companies of angels, that is *angeli* (messengers), *archangeli* (high messengers), *throni* (thrones), *dominationes* (lordships), *principatus* (chiefs), *potestates* (spirits of powers), *virtutes* (mighty spirits), *cherubim* (fulness of knowledge), *seraphim* (burning or inflaming). Wherefore they are thus named shall be told in another place. Here are nine orders (or states) or hosts of angels. They have no bodies, but they are all spirits, very strong and mighty and of great beauty, formed for the praise and honour of their Creator. The tenth order revolted and became evil (or as many as might have completed the number of the tenth host). God created them all good and let them have their own choice (discretion) to choose whether they would love their Creator or renounce him. Now the elder (chief) of the tenth order was beautifully formed, so that he was called "Light-bearing" (Lucifer). Then began he to be moody (grow proud) for the fairness that he had, and said in his heart that he would and easily might be equal to his Creator, and sit in the north part of the kingdom of heaven, and have power and dominion against God Almighty. Then he confirmed this counsel (resolve) with the order over which he presided, and they all were obedient to this resolve. When they all had determined upon this plan amongst themselves, then came God's wrath upon them all, and they all lost that fair hue (form) in which they were created, and became loathsome devils; and very rightly it so befell them when they would with pride be better than they were created, and their elder (chief) said that he might be equal to God Almighty. Then became he and all his companions more perverse and worse than any other creatures; and whilst that he meditated how he might share dominion with God, the Almighty Creator was preparing hell-torment for him and his fellows, and drove them all out of the mirth (joy) of heaven's kingdom and caused them to

heo is alra kingene king. *and* alra hlaforðen hlaforð. he hālt mid his mihte hefene *and* eorðe. *and* alle zescefte buton zeswince. Ne mēȝ nan iscefte fulfremedlice smeāzan ne understonden ēmbe god. heo zescop zesceafte þaða he wólde. þurh his wisdom (se sune) heo zeworhte alle þing. *and* þurh his wille (ali gast.) he hi alle zeliffeþe. þeos þrīmnis is an gód. *þat* is sē fader. *and* his wisdom. of him selfe efre acenned. *and* hare beire wille *þat* is sē hali gast. he gēð of þe fader *and* of þe sune zelice. He zescóp tyen engle werod. (oðer hād.) oðer hapes. *þat* beoð. angeli (bóden.) archangeli. (hahboden.) Troni. (þrimsetles.) *Dominationes.* hlaforðscipe. *Principatus* alderscipen. *Potestates.* anwealda gastes. *Uirtutes.* mihti gastes. *Cherubim.* zefildnesse of ýwitte. *Seraphim* birninde oðer anhelend. for wan hi beoð þuss icwéðe me scel sigge, an oðre stowe. Her beoð nīȝen anglen hapes. [oðer had.] oðer werod. Hi nabbeð nenne lichama. ac hi bæð alle gastes. swiðe strange *and* mihti an mucele feirnesse isceapen to lofe *and* to wurhminte hare sceoppinde. *þat* teonðe werod abreað. *and* awende ón ýfele oðer al swa fele þe me mihte *þat* tioðe hape fulfellen. Gód zesceop alle gode. *and* lét hi hi habben áȝen chīre. to chiesen ȝief [h]y wolden hare sceappinde lufie. oðer hine ferleten. Þa wes þes tyendes hapes alder swiþe feir isceapen. swa *þat* heo was zehoten leoht berinde. Þa be-gan hē to modienne fer þere feirnesse. þe hēo hafde. *and* cweð an his hērto. *þat* he wolde *and* eaðe mihte bien his sceoppende zelic. *and* sitte án norðele hefene riches. *and* habbe anwealda *and* riche anȝen godelmichti þa ýfesten[d]e [he] pisne red. wið þan hape þe [he] bewiste. *and* hi alle to rede gebuȝon. Þa þe li¹ alle hafeden pisne réd betwuxe ham zefestnod. þa be-com godes grama ofer ham alle. *and* hi alle wurðon *awende of þan féȝre hīwe þe hi anȝescapen were to loðlice deóflen. *and* swiðe richtlice ham swá bēlamp. Þaðe hi wolde mid modinesse beón betere þonne he zesceapen wére. *and* cweð hāre alder *þat* he mihte beón þam ælmihti gód zelic. þa warð he *and* halle his iferen forcuðran *and* wursan þanne ænig oðer zesceafte. *And* þa wile þe he sméade hu he mihte delen rīce wið gód. þa wile ȝearcode se almihti sceappende him *and* his iferen helle wite. *and* hi alle adrefde of heofan rīces

He is the king of all kings.

The Trinity is one God.

God created ten orders of angels.

Nine are good spirits.

The tenth rebelled against God.

Their leader Lucifer wanted to be equal to God.

¹ ? hi.

God's wrath came upon them,

* [Fol. 54b.]

and they became lonthsome devils,

and were driven out of heaven,

fall into the eternal fire that was prepared for them for their pride. Then forthwith the nine hosts (or orders) that were left, bowed to their Creator with all humility, and resigned their purpose to his will. Then strengthened the Almighty God the nine orders (hosts or states) of angels and established them so that they never afterwards might be able, nor desire, to depart from his will. Neither may they nor desire they to perpetrate any sin, but ever they are [meditating] about this alone—how they may obey and please God. So might also the others have done that there fell, if they had been willing; for God had created them great angels, and let them have their own will, and would never have inclined nor forced them to that evil counsel, neither to think nor to act wrongly. Then would God supply and make good the loss that had been suffered in the heavenly host (or state), and said that he would create man out of earth, so that the earthly man should prosper and obtain by humility the abode in heaven which the devil lost through his pride. And God wrought a man of loam (earth) and blew spirit into him, and endowed him with life, and he then became man formed in soul and in body, and God gave him the name of Adam, and he was for some time alone. God then brought him into Paradise and there lodged him and said to him: “Of all the things that are in Paradise thou mayest enjoy, and they are all given unto thee, except one tree that standeth in the midst of Paradise. Touch thou not this tree’s fruit, for thou shalt become deathly (mortal) if thou eatest this tree’s fruit.” Why would God, who such other great things assigned him, forbid him such a small thing? In order to make him understand that he was his Lord, and that he should be obedient to him, and observe his behests; as if he should say to him, ‘Forego thou the fruit of one tree and with this easy obedience thou shalt obtain the mirth of heaven’s kingdom, and the place from which the devil fell through disobedience. If thou breakest this little behest thou shalt perish by death.’ And then was Adam so wise that God brought unto him neat and deer-kind and fowl-kind, when he had made them, and Adam gave them all names. Then spake God: “It is not meet that this man be alone and have no helper; but let us make him a companion for his help and comfort.” And God then caused

mirh̃ðe. *and* lét befállen on þat éce fer þe ham zéarcod wás fer háre préde. Þa sona þe nigon werod [oðe hapes]. þe þer to lafon wére. búgon to hare scýppende. mid ælra ædmodnisse. *and* betéhton hare réd to his wille. Þa zefestnéde se ælmihti gód þa nigen ángle wærod [heapes. had.]. *and* zestepelfaste swa þat hi nefre ne mihten ne noldan siððan. fram his wille zebugon. né hi múzen ne hi nélleð nane sýnne zewéreon. Ac hi efre beoð ýmbe þat án hu hi mugon gód hihersamian *and* him zecwemen. Swá michte æac þe oðre þe þer fellon dón zéf hi wolden. forði ðe gód hí zéworhte to meren anglen. *and* lét ham hábba agénne círe. *and* hi nefre ne bide nane niede to þan ýfele réde. ne ýfel tó pence. né tó donne. Þa wolde god zefýllan *and* zéinnian þone lére þe forloren was. of þan hefenlice werode [vel hade.] *and* cweð þat he wolde wercan man of eórðan þat he eórðlic man sceolde zeðeon. *and* zeárnian mid admodnisse. þ¹ wuniunge ón hefen rice. þe se deofel forwo[r]hte mid modinesse. *And* god þa zeworhte ænne man óf láme. *and* him on bleów gást. *and* hine zeliffeste. *and* he wárð þá mañ zesceapen ón sáwle. *and* on lichame *and* god him sette nama. adam. *and* he wes tó sume wífe anstándende. Gód þa hine brohte into paradís. *and* hine zelogode *and* him to cweð. Ælra þara pinges þe on paradís beoð þu most brúce. *and* alle hi beoð þe betéhte. buton áne treówe þe stent on midden paradís. ne hrépe þu þes trówes westm. for þan þu wurst deaðlic. zéf þu þes trówes westm zéétst. Hwí wolde god swá litle pinges him forwerne. þe him swa mýcel oðer ping betohte? fórté don him understonden. þat he his hlaforð was. *and* þat he sceolde to him bugon *and* his zehése healde. Al se he to him cweðe. forgáng þu ones treówes westm. *and* mid þare æðelice hýrsumnesse. þu zearnest hefen rices merh̃ðe. *and* þane stéde þe se deofel of háfel: þurh unihersumnesse. Gif þu þanne þis litle bebód to brecest. þu scealt deaðe sweltan. *And* þa was adam swa wís. þat god zeledde to him niátenu. *and* deorcén. *and* fugel cýn. þaða he zesceapen hafede. *and* adam ham alle námen zesceop. Þa cweð gód. Nis hit náht zedanfenlic. þat þes man ane beo. *and* nab[be] nenne fultume. ac uton wircan him zemace him to fultume *and* to froure². *And* go[d] þa zeswefede þat

and fell into hell.

The nine orders were strengthened so that they could neither commit or desire to commit sin.

God made good the loss of the tenth order by the creation of man,

¹ þe or þa.

whom he created out of earth,

and called him Adam.

He forbade him to eat of the tree in the middle of Paradise.

Death was to be the penalty if he broke the command.

God said it is not meet for man to be alone,

² As it is written above in the MS.

Adam to fall asleep ; and when he slept he took a rib from his side, and made of that rib a woman ; and Adam named her Eva, that is, life, because she is mother of all living. All creatures God created and made in six days, and on the seventh day he ended his work, and then ceased and hallowed that day. All things God wrought through his word. But when he created man he said not, Let there be man, as of other creatures, but he said, "Let us make man in our likeness," and he then wrought man with his hands, and breathed into him a soul, wherefore man is better, if he does what is good, than other creatures, except angels ; for they all come to nothing (perish), and man is eternal in one part, that is, in his soul. The body is mortal through Adam's guilt, but nevertheless God will raise again the body to eternal things at doomsday. When the devil perceived that Adam and Eve were so created that they should obtain, through humility and obedience, the abode in heaven from which he fell for his pride, then took he much anger and envy towards man, and considered how he might ruin them. He afterwards came in an adder's form to the two men (persons)—first to the wife, and thus said unto her : "Why has God forbidden you this tree's fruit which stands in midst of Paradise?" Then said the woman, "God has forbidden us the fruit of this tree and said that we should die if we tasted of it." Then spake the devil, "It is not so, but God knows well enough that if ye eat of the tree then shall your eyes be opened, and ye shall know good and evil, and be like angels. They were not created blind, but God created them so innocent that they knew nothing of evil, neither in sight nor in speech nor in works." Then became the woman beguiled through the devil's lore, and took of the fruit of the tree and ate, and gave her husband and he ate. Then both became mortal and knew both good and evil, and they were then naked and ashamed thereat. Then came God and asked who broke his behest, and drove them out of Paradise and said : "Because thou, man, wast obedient to thy wife's words more than to mine, thou shalt with toil earn thy meat ; and the earth is accursed through thy works and shall yield thee thorns and brambles. Thou art taken from earth and thou shalt turn to earth. Thou art dust

adam. *and* þa ðæ he slep. þa zename he ribb of his sidan. *and* zeworhte of þane ribbe ana wifman. *and* adam hi nemnede. eua. þat his lif. for þa ð he hi is ælra libbinde moder. Ælla zescefte god zesceop *and* hiworhte on sýx dágum. **and* on þa ð seofeðan dæg he zeendode his wurc. *and* zesweac þá. *and* þane deð halgode. Ealle þing zeworhte god þurh his worda. ac þa ða zeworhte man. he ne cweð naht zewurðe man. alse of oðere sceafte. ac he cweð. Uton gewurcan man to ure anlicnesse. *and* he worhte þa þane man mid his handen. *and* him anbléow sáwle. forði is se man beter zéf he gód zedihð þanne oðre zesceafte buton englen. for þan þe hi alle zewurðe to nachte. *and* se man is ece on ane dele. þat his an þer sáwle. Se lichame is deadlic þurh adames gylt ac þeahweðe[r] god arerð eft þane licame to écene þingum adomes dæg. Þa onzæat se deofel þat adam *and* eua weron toði zesceapene. þat hi sceoldan mid edmodnisse *and* mid hersamnisse zearnie þa wununge on hefe rice þe hé of aféol. for his upahfednesse. Þa nam hé mulcene grámen *and* ándan toðan mannum. *and* smeade hu he hi fordon. mihte. he com þa anédren híwe toðam twám mannum. erést toðan wífe. *and* hir to cweð. Hwi for-bead zéu god þes trówes westm. þe stent on midden paradis? Þa cweð þat wif. God hus for-bead þes trówes westm. *and* cweð. þat wé sceoldon deað swelten. zif. we his abirizdon. Þa cweð se deofel. Nis hit naht swa. ac god wot zenoh zéare zif zé of¹ þan treówe ætéð. þanne beoð ziure eágen zeopened. *and* imugon zecnówen eizðer god *and* euył. *and* beoð englen zélice. Nare hio blinde zescapene. ac god hi zesceop swa bilewitte þat hi ne cuðan nan þing eueles. naðor ne an ischðe. ne on sprece. ne on weorce. Warþ þa þat wif for-spannen þurh þe deoffes lare. *and* zenam of þes trówes westm. *and* zæát. *and* zíáf hire were *and* he zæt. Þa weran boðe deadlice. *and* cuðon zéider god *and* yfel. *and* hi þer² þa nacode. *and* ham þas scamede. Þa com gód *and* ácsode. þe his bebod to bréce. *and* adrefde hi út of paradis. *and* cweð. for þan þe were hihersam. þines [? wifes] wordum mor ðan mine.³ þu scealt mid ærfeðnesse þe metes tylian. *and* se eorðe his awrígd on þine weorcum. sýlðe þornes *and* brembles. Þu éart of eorðe zenum. *and* þu awénst to eorðe. Þu zært dust. *and* þu

so he created
Eve out of
Adam's ribs.

* [Fol. 55a.]

God made
man in his
own likeness.

The body is
mortal
through
Adam's sin.

Satan plots
how he may
ruin Adam
and Eve.

He persuades
Eve to eat of
the forbidden
fruit.

¹ MS. os.

² or wer.

God drives
them out of
Paradise.

and thou shalt turn to dust." God made them garments of skins and they were clothed with the skins. Adam was then dwelling in this life in toil; and he and his wife then begat children, both sons and daughters; and he lived nine hundred and thirty years, and afterwards died, as was foretold, on account of his guilt; and his soul went to hell. Then soon there sprang up a great people, and very many led evil lives and displeased God with various crimes, and chiefly with fornication. Then waxed God so wroth through man's crime that he said that it repented him that he had ever created mankind. At that time, however, there was a righteous man before God whose name was Noah. Then said God to him, "I will destroy all mankind with water for their sins, but I will hold (preserve) thee in safety, both thy wife and thy three sons, Shem, Ham, and Japhet, and their three wives, because thou art righteous and acceptable to me (unto me). Make thee now an ark, three hundred fathoms long and fifty fathoms wide and thirty fathoms high. Roof it all, and daub all the seams with tar, and go afterwards therein with thy family. I shall gather unto thee of deer-kind (animals) and of fowl-kind by pairs (mates together), that they may afterwards multiply. I will send a flood over all the earth." He did as God commanded him, and God locked them within the ark and sent down a rain from heaven forty days together, and opened therewith also all well-springs and water-springs of the great deep. The flood then increased and bore up the ark, and it passed above all the hills. Then was every living thing drowned, except those within the ark, by whom was again established all the earth. Then God promised that he would never again destroy all mankind with water, and said to Noah and to his sons, "I will set my covenant betwixt me and you (as a token) of this promise, that when I arch over heaven with clouds, then shall my rainbow appear in the firmament, and I shall be mindful of my covenant that I will not henceforth drown men with water." Noah lived, in all his life, nine hundred and fifty years, and he then died. For some time after the flood God's awe (fear of God) was upon mankind and there was one language amongst them all. Then said they betwixt themselves that they would make a city and a tower (steeple) within the city so high that its

awénst to duste. God ham ȝeworhta þa reāf of fellan *and* hi were mid þan fellen ȝescriðde. Adam þa wes wniende on þeses life mid ȝeswīnce. *and* heo *and* his wif þa bearn ȝestriende. ȝedēir sunen *and* dochtren. *and* he lefede nigon hundred ȝiere. *and* xxx^{ti}. *and* siððan swealt. swa swa him ær be-haton wes forðam gylte. *and* his sǣwle ȝiwēnde to helle. Þa wearð þa redlice micel mennisc ȝewexon. *and* wére swiðe-manége on ýfele awende. *and* ȝegremeden god mid mistlicum leahtrum. *and* swiðost mid for-lizere. Þo warð god toðan swiðe ȝegremed þurh manna mandede þat he cweð þat him of-þuhte þat he efre mancinn ȝesceop. þa wes hweðere an man richwis et-foran gode. þe wes Nôe ȝehaten. þa cweð god to him. ic wille fordon al mancinn mid wátære for hare sinnum. ac ic wille halden þe ennen *and* tí wif. *and* þine þreo sunes. sem. cham. iafet. *and* hare þreo wif. for þan þe þu art richwis *and* me ȝecweme. Wrec þe nu an arc. þreo hund fedme lang. *and* fifti fedme wid. *and* þritti fedme heah. Géref hit all. *and* iclem hall þ[e] seames mid tirwan. *and* ga inn seðen mid þine hiwún. *Ic ȝegāderi in-toðe. of diercynne. *and* of fugel cynne simle gemácan. þat hi eft to fōstre bien. Ic wille senden flod ofer álne middennard. Hé dede þa swa him god behead. *and* god be-leác hi binnan þan arce. *and* asende rén of heofene. xl. dāgas to-gédere. *and* ȝeopenede þer to ȝéanes alle well-springes. *and* wéter péotan of þer mycele niwelnisse. Þat flod wex þa. *and* aber up þan arc. *and* hit ofer-stah ælle duna. Wearð þa élc þinȝ cuces adrenct. buton þa þe binnon þane arce were. Of þan wearð eft ȝestapeled eall middenard. Þa be-heot god þat he nolde nefre eft. al mancyn mid water acwellan. *and* cweð to nôe. *and* to his sunum. Ic wille settan mi wed betwuxe me. *and* eow. to þisan behate. þat is. Þanne ic ofe[r]-téo hefenes mid wlene. þanne bið atáwed min rén bóge. betwuxe þan folce [vel wlene]. þanne beo ic ȝemenéȝed mines weddes. þat ic nelle henon forð mancyn. mid watere adrenche. Noe lefede on all his life nigon hund ȝeare. *and* fifti. *and* he þa forðferde. Þa wes þa sume hwille godes ȝéie. on ȝemancynne. efter þa flode. *and* wes on ȝereard an ham állen. Þa cweðen hi betwuxe ham þat hi woldan wercen ane burch. *and* enne stepel binnan para birie.

After Adam died his soul went into hell.

The world waxed wicked,

and it repented God that he had made man.

God tells Noah that he will destroy the whole world.

* [Fol. 55b.]

Noah makes an ark.

The flood comes and drowns all flesh.

The covenant of the rainbow.

After Noah's death, for awhile men feared God.

roof (top) should reach to heaven, and they began to work. Then came God thereto when they were most busily at work and gave each man that was there a separate language, and none of them knew what the other said; and they then ceased their building and were scattered over all the earth. Afterwards mankind became deceived through the devil and turned aside from belief in God, so that they wrought for themselves likenesses, one of gold, another of silver, a third of stone, a fourth of wood, and gave them names and offered them gifts (sacrifice); and the devil came into these forms and dwelt therein and spake to men, as though they were gods, and deceived men. Then this error spread abroad over all the earth, and the true Creator, who alone is God, was despised and dishonoured. There was (at this time), nevertheless, a tribe which never bowed down to a devil-idol, but ever honoured the true God. It sprang from Noah's eldest son, who was called Shem, and his son was called Arphaxad, and his son was Sala; and Sala begat a son called Heber (of whom sprang the Hebrew folk whom God loved), and from this tribe (kin) came all the patriarchs (high fathers) and prophets who spake of Christ's coming to this life, that towards the end of this world he would become man for our redemption—he who was ever God with the heavenly Father. And to this folk God gave and established laws, and led them dry-footed over the sea, and fed them forty winters with heavenly loaf (bread), and wrought many wonders among the folk, because from this race he would choose him a mother. Then at last, when the time came which God foreshowed, he sent his angel to a maid named Mary. Then came the angel unto her and greeted her with God's words, and showed her that God's Son should be born of her without intercourse of man, and she believed then his words and became with child. When her time came, she brought forth [a child] and yet remained a maiden. The Child is twice begotten: he is begotten of the Father in heaven without any mother; and again, when he became man, when he was born of a pure maiden, without any earthly father. God the Father wrought all mankind and all creatures through the Son, and afterwards when we were lost, he sent that same Son for our redemption. He was born without sin, and his life was wholly without sin. He performed, however, no wonder (miracle) openly until he was thirty winters in his

swa hāhene þat his rof āstīze up to hefenne. *and* begunnon þa to worcen. Ða com god þer to. þa þa hi swiðest worhtan. *and* ȝīaf ælce man þe þer was sunderlice sprece. *and* har non neste wat oðer cweð. *and* hi þa iswicon hare timbringe. *and* tō-ferden ofer alne middenarde. Ða siððan wearð mancynn. þurh deofol beswice. *and* awendan fram godes ȝelafen. swa þat hi worhtan ham anlicnessen sum of golde sum of selfre. of stane. of¹ trēwe. *and* sceope ham naman. *and* lāc offreden. *and* com se deofel to har anlicnesse *and* þer an wnode *and* to mannen sprece swice hi godes wēre. *and* beswicene mennisc. Ða asprang þis ȝedwēld ofer all middenard. *and* was se soðe sceppende se þe ane is god forsewen *and* ȝeunwurðed. Ða wes hweðere an meȝie cynn þe nefer ne abeāh to nane deofel ȝyld. ac efer wurðade þane soðne god. Se asprang of nōēs ȝlste sune þe wes ȝehotan sem. *and* his sune hete arfaxat. *and* his sune sale. *and* þes sale ȝestrienede enne sune þe wes ȝehaten heber. of þan asprang þat eberisce folc. þe god lufede. *and* of þa cynn come alle þe heahfederes. *and* witīzen. þaðe cyddon *Christes* to-cyme to þis life. þat heo wolde man beon for nean en ende pissere wuold. for ure alysendnisse. se þe efre wes god mid þan hefonlice feder. *and* þes cenne god sælde *and* ȝesette æ [vel laga]. *and* he hi ledde ofer sé mid dreie fote. *and* he hi afedde feortiz wintre mid hefenlice hlafe. *and* fele wundre onðam folce ȝeworhte. fer þan þe he wolde of pise cynne him moder ȝeceosen. Ða et nextan þa se time cōm þe god fore-scewede. þa sende he his ængel to āne mede þe was Maria ȝehāten. Ða com se ængel to hire *and* ȝégrette hi mid godes wordon. *and* cydde hyre. þat godes sune sceolde beon acenned of hire. buton weres ȝemānan. *and* hi þa ȝelifd his wordum *and* warð mid cylde. Ðaða hire time com hi acennede *and* þurh-wūnedo meden. þat cild his twīes acenned. he is acenned of þe feder on hefene buton elcer moder. *and* eft þaðe he man ȝéwarð. þa was he acenned of þe clene meidene buton elce eorðlice federe. God fader ȝeworhte mancīn. *and* ælle ȝesceafte þurh þane sune. *and* eft þaðe we forwyrhte were þa sende þan ilce sune to ure alisendnesse. heó was buton senne acenned. *and* his lif was all buton synne. Næ worhte he * þah nane wndre openlice. er þan

The building of Babel and the confusion of tongues.

The origin of idolatry.
1 MS. os.

The race of Seth worshipped the true God.

The Hebrews sprang from Seth.

God gave them laws, and led them dry-footed over the Red Sea.

Of this people came the Saviour, God's Son.

He was born of a pure maiden, and his whole life was sinless.

He worked miracles,
* [Fol. 56a.]

humanity. Then afterwards he chose him disciples, first twelve (whom we call apostles, that is, messengers), and subsequently two-and-seventy that are called disciples (learning-knights). Then performed he many miracles, that men might believe he was the Son of God. He turned water into wine, and passed dry-footed over the sea ; he calmed the winds by his behests, and he gave sight to blind men, right gait to the halt and lame, and smoothness to lepers and health to their bodies. To the dumb he gave speech and to the deaf hearing ; to the devil-sick (those possessed with devils) and mad he gave sense and drove out the devils, he healed all sickness, and dead men he raised from their tombs to life. He taught the folk to whom he came with great wisdom, and said that no man could be saved unless he rightly believed in God, were baptized, and adorned his belief with good works. He shunned every sin and all leasing, and taught righteousness and truth. Then the Jewish folk took offence at his doctrine (lore) and plotted how they might put him to death. Then became one of Christ's twelve attendants, who was called Judas, a traitor through the devil's instigation ; he went to the Jews and plotted with them how he might betray Christ to them. Though all men were gathered together, they might not destroy him, if he himself did not will it. Wherefore he came to us because he desired to suffer death for us and with his own death to deliver all mankind that believed on him from hell-torment. Christ then permitted that the blood-thirsty men should take him and bind, and, hung on a cross, put him to death. Lo (then) two believing (faithful) men honourably entombed him, and Christ in the meanwhile descended into hell and subdued the devil and took from him Adam and Eve and that portion of their offspring that erewhile pleased him, and he arose from the dead with this great host on the third day of his passion. He came then to his apostles and comforted them, and for the space of forty days dwelt with them, and the same lore that he erewhile had taught them he afterwards repeated, and commanded them to go over all the earth preaching baptism and true belief. The Lord then, on the fortieth day of his resurrection, ascended to heaven before the sight of them all with the same body in which he had suffered, and

þe he was þritti wintre an þa para mennisnisse. þa seððen aceas he him leornincnihtes. erest twelf. þa we hatað apostles. þat bið erndracene. *And siððan twa and sefentiȝe. þa beoð ȝenamned. discipuli. leornincnihtes. Þa wercte he fele wundra. þat men mihten ȝelefen. þat he was godes bearn. He awende water to uine. and éode ofer sé mid dréie fotum. and hé ȝestilde windes mid his hésne. and he forȝiaf blinde manne ȝesechðe. and halten and lamen richte gang. and hreoflin smiðnesse. and hēle hare lichame. dumben he forgeaf. getocnisse. and deafum hercunȝe. Déofel seocun and wodað h[e] ȝeaf ȝewitt. and þa deoflen to drefde. and ælc untrumnisse heo ȝehelde. Déaðe men he arerde of hare berieles to life. and larde þat folc þe he to com mid mucelene wísdome. and cweð þat naman ne mǣl bien ȝehalden. buton he rich[t]lice ȝelife on gōd. and þat he beo ȝefulled. and his ȝeleafen mid goden wrcon ȝeȝlenge. heo onscúneð elc unricht and alle leasunȝe. and tochte richwisnesse. and soðfestnesse. Þa nam þe iudeisce folc micel anda onȝean his lare. and smeadað hu hi michte hine to deaðe ȝedon. Þa warð an þera twelf *Christes* þeigne se þe was iudas ȝehaten. purh diofles tihtinge beswicen. and heo ȝéde to þan iudeiscan folce. and smeade wið him hú hé *Christ* heom beléwen michte. þa h al mennisc were ȝegadered. ne michti hi alle hin acwelle. ȝef he sylf nold. for þi he com tú ús. þat he wolde for hus deað þrowian. and swa al mancyn. þaðe ȝelyfad. mid his aȝen deaðe alyse fram helle wite. Crist þa ȝeðafode. þat þa wel reowén hine ȝenuman [*vel á*¹] and ȝebunden. and an rôde hencgene acwealdon. Hwet þa tweȝen ȝelefde men him arwrðlice bebýriddon. and crist on þare wile. to helle ȝewende. and þane deofel ȝewilde. and him of ánam. *adam* and *euam*. and hare ofspring þane del. þe him ær ȝecwemde. and arás of deaðe mid þam mucellum werode. an þan þridde deȝe. his þrowunȝe. Com þa to his apostlen and hi ȝefrefrode. and furtie dāȝen firste hām mid wneðe. and þa ilce lare. þe he ham ér toȝhte eft ȝeðlehte². and het hi faren ofer all middennárd bodiende fulluht. and soð ȝeleafen. Drihten þa an þa furteohete deȝe his æristes astah to heofene. et-for har alra ȝesychðe. mid þan ilce licama þe he onþrowode and sit an þar swiðeran halfe*

so that men might believe that he was God's Son.

He healed the sick,

raised the dead,

and taught the folk how they might be saved.

The Jews sought to put Christ to death.

Christ permitted them to do so.

¹ i.e. or ȝenāman.

He died, was buried, and on the third day rose from the dead.

² MS. ȝeðshte. On the fortieth day after his resurrection he ascended into heaven, where

sitteth on the right hand of his Father, and ruleth over all creatures. He hath opened to all righteous men entrance to his kingdom, and those that altogether despise his behests shall be sunk into hell. Verily he shall come at the end of this world, and all that have ever received a soul shall arise from death to meet him, and each be rewarded according to his deserts.

XXV.

A PARABLE.

It happened that there was a rich king who was strong and mighty; his land stretched far and wide; his people were innumerable; his subjects on all sides remained under his sway. Then it so chanced that a thought occurred to him that he would know in all his dominions who were friends or foes, well-disposed or hostile; and he resolved to prepare a great feast and thither to call all his subjects so that they at one (set) time should come to his court (city); and he appointed a day that they all at the latest should be there on that day. But this difference he had set (made) between friends and foes, that when they came promiscuously to the court, if he were a friend, he was to be respectfully called aside and made to wash and take his first-meat, so that he would not think it very long to await, until noon, the lord's arrival (entrance); if he were a foe, he was to be met forthwith at the gate with good cudgels and strong whips and straitly be surrounded and bound hand and foot and cast into darkness, and there abide until all his fellows were assembled, that they might be all together clean imprisoned for ever. Then the king sent his messengers from five quarters to all his subjects to invite this folk. Wherefore, without exception, they came, some earlier, others later, some as friends, others as foes, and it was done unto them as I before said was bidden. When the time came that the lord should come into the hall with his honoured guests, with earls and princes, with knights and thanes, then he said, "Ere we with our friends go to meat, let us see these uncouth men, our foes." When they came before him, then turned he to

his faðer. *and* alre sceafte ȝewalt. He haueð ȝerimed rihtwisan mannan infer to his rice. *and* þa þe his bebode allunge for-seoð beð an helle besencte. Witodlice he cumð an ende pisser wrld. *and* alle þaðe sawle efre underfengon. ariseð of daðe him to-ȝeanes. *and* elc ȝéelt efter his ȝearnunge.

he sits at his Father's right hand.
He hath opened a way to his kingdom for all those who keep his behests.

XXV.

[AN BISPEL.*]

* [Fol. 56b.]

[H]it ȝelamp þat an rice king wes. strang *and* mihti. his land gēlest wide *and* side. his folc was swiðe ærfeð-telle. his under-þeoden ȝéwēr on his cyne rice wuneden. þa be-fel hit swa þat him a þance befēll to underȝeite wá an alle his cyne rice him were frend oðer fend. hold oðer fá. *and* he nam him tó rede þat heom wolde ȝearceon anæ grate laðienge. *and* þider ȝeclepien all his underþeod. þat hi bi éne fēce to his curt [berie] come sceolde *and* sette ænne dēȝie. þat hi alle be þe látst to þa dēȝie. þer were. Ac þis ȝesceod he hadde isett bi-tweone frend *and* fend. þat þan hi come mistlice to berie. ȝef he frend wēre. me hine sceolde derewrllice forð clepien. *and* do hine wasse. *and* ȝiefe him his formemete. þat him to lang ne þuhte to abiden of fe¹ laford to þe none inn come. Gief he fend wēre. me sceolden ánon eter² gat ȝemete mid gode repples *and* stiarne swēpen. *and* stiarne hīne besié. *and* binde him hand *and* fētt. *and* do hine into piester-nesse. *and* þer abide of³ all his ȝeferen were ȝegadered. þat hi alle clone. sīmlē belócen were. þa sende se king his ærndraches of fif ceðen to alle his underþeoden. to ȝelaðie þis folc. hwet bute icome sūm cōfer sum láter sum frend sum fend. *and* was idon bi ham al swá ær cweðe þat isett was. þa hit þer to com. þat se hláford into þar halle come. mid his dierewurd ȝeferede. mid ærlen *and* aldren. mid cnihten mid þeinen. þa cweð se hlafor[d] to his. Æér þanne we mid ure frienden toðe mete gó. scepie⁴ we þes uncoðe mæn ur ȝefó. þa hi to-for him cōme. þa wēnte he hin to

A parable of a rich king,

who invited friends and foes to his court.

His friends were courteously received and feasted.

¹ read oð se.² = et þer.

His foes were beaten and imprisoned.

³ ? of=oð.

When the lord came into the hall he sent for his foes,

⁴ ? scewic.

them, and thus said, "Wretched men, what caused you to raise up in all my dominions hatred and strife and war against me, and to bow (do homage) to my foes? As (truly as) I enjoy my kingdom ye shall not eat (bite) of my meat; but they shall that have merited it with my love." When this was said, quickly were they then thrust into darkness, that they died of hunger; and the lord betook himself to his friends, and ate and drank and made himself very joyful with them; and there they had bread and wine and seven dishes. Now, good men, understand this parable. This king is our Lord God Almighty, who is King over all kings and Lord over all lords. Strong he is and mighty, for he created all things of nought, and no thing may (be) against his will or withstand him. Wherefore to him saith the prophets, *Qui cœlorum continet tronos, &c.*—that is, Lord of Might, thou holdest the thrones of heavens, and thou beholdest the deep which is under the earth; and thou weighest the hills with thy hand. He is truly mighty, because there is no might but from him. His land is all this earth, for he created and established it all without labour. He is our King and Creator and Father and Lord—King, for he in righteousness created all things, man and angel, good and evil; Creator, for he made us bodies and breathed souls into them; Father, for he feedeth and clotheth us and reared us up as children; Lord he is, because his awe (fear) and dread is over us, and ought to be. He is our Father; he giveth us his earth to till and corn to sow. His earth produces for us corn, fruits, neat (cattle), and deer-kind (beasts).

- His light produces for us light and life. His water produces for us drink and fishes. His fire is for manifold services. The sun, moon, stars, rain, dew, wind, wood, produce for us innumerable favours. All that we have, we have from this Father, from whom we all have our bliss. May we, ween we, call him at all our Mother? Yea, we may. What doth the mother to her child? First she showeth and blesseth it by the light, and afterwards she putteth her arm under it, or covers his head, that he may sleep and rest. This does the Lord of you all. He rejoices us with the daylight; he sends us to sleep with the dark night. Yet for another reason God made the night. He knoweth well that many men are so full of covetousness, that might they always see, they would never control themselves (in endeavouring) to beget worldly goods, wherefore God hath created

ham and þus cweð. Unwraſte man wat lacede ȝēu an alle mire rice þat ȝie hatrede and widerwardnesse aȝēnes me ȝe win ſceolde. and to mine fā ȝebugon. Swā ibrūce ic mine rice ne ſcule ȝie mine mete ibite. ac ſcule þa þe hit mid mire lufe ȝeardede. Þa þis was iſēgd. þa were cōfe abruden into peſternesſe. þe hi ſturfe hungre. and ſe hlaforð nam hit him to iſ frenden and et and dranc and macede hine wel bliðe mid his and þer hi hadden brad and win. and vii. ſandon. ¶ [N]u gode menn underſtandeð þis biſpel. Þeſ king iſ ure hlaforð almihti god þe iſ king ofer alle kingen. and hlaforð ofer alle hlaforðen. S[t]rang he hiſ and michti. for he ȝeſceop alle þing of nahte. and na þing ne māȝi āȝenes hiſ wille. ne him wiðſtande. for þan him ſeið ſe wiȝȝe. *Qui celorum continet tronos et cetera.* þat iſ. hlaforð of mihte þe alſte hefenen þrimſettles. and tō neowelnesse þe under eorðe iſ be-locēſt. in. pon¹. þe dunan þu awiðhſt eorðe beluſt² mid þina hand; he iſ iwiſſ mihti for þan þe non mihte niſ buton fram him. Hiſ land iſ all þeſ middenard. for he alle ȝeſceop. and all dihte wið-ute ſwince. He uſ iſ. king. and ſceppend. and fader. and hlaforð. King for he mid rihtwiſnesse diht man and engel god and euel. ſceppende. for he uſ machede lichame and ſawle ableow. feder for he uſ fett. and ſcred. and forðteh al ſe iſ cyldren. hlaforð for þan þe iſ ȝēie and drednesse iſ ofer huſ. and [vel aſ] āh to bienne. He iſ hure fader. he lenð uſ hiſ eorðe tō tolie. he corñ to ſawe. hiſ eorðe uſ werpð corn and weſtm. niatt. and dierchin. hiſ loht leōem and lif. hiſ wāter. drench and fiſcȝynn. hiſ fēr mānifeald þeninge. hiſ ſōnne. mone. ſterren. rien. dāw. wind. wude. unitald fultume al þat we habbeð of þeſe feder we habbeð. of³ wam we alle and uſ ſielpe habbeð. Mūȝe we aht clepeien hine moder wene we. ȝie muȝe we. hwat deð ſi moder hire bearn. formes hi hit cheteð and bliſſið be þe lichte. and ſepe hi dieð under hire ārme *oðer hiſ hafed heleð to don him ſlepe. and reſte. Þiſ deð all ȝiure drihte. he bliſſeð huſ mid dȝēies⁴ licht. h[e] sweueð huſ mid piſtre nicht. Giet for an oðre þing god ȝeſcop þa niht. He wat wel þat māniȝe men bieð ſa ful of ȝeſcung. mihti efre iſi. Nā ȝewōld ham ſelfe. to bigcten wrldlic ēchte. þer for god hafð ȝeſcepe ham reſte.

and enquired the cauſe of their enmity.

Not a bite, he ſaid, ſhould they have of hiſ meat, but ſhould be thruſt into darkneſſ; but with hiſ friendſ he made merry.

This king iſ Almighty God,

the lord of heaven and earth.

¹ ? upon.

² in. pon þe dunan eorðe beluſt ſeems to be an interpolation of the ſcribe.

He iſ our father, for he feeds and clothes uſ.

Hiſ earth gives uſ corn. Hiſ water gives uſ drink and fiſhes.

³ MS. os.

May we alſo call God our mother? We may.

* [Fol. 57a.]

God ſends uſ to ſleep with the dark night.

⁴ ſic.

The night waſ alſo created on account of man's covetouſneſſ.

rest for them, though sometimes (it be) against their wish. Moreover, he spake a wonderful word to the soul by the prophet Isaiah, *Numquid potest mulier oblivisci infantem suum ut non misereatur filii uteri sui*, that is, Is there, beloved! any mother that can so forget her own child as not to have compassion upon the child of her own womb? and if she forgetteth, yet will I not forget thee, saith the Lord. And since he is Father and Lord, he himself hath said by the prophet, *Si ego pater ubi est honor meus, si dominus ubi est timor meus*; that is, If I am Father, where is my honour? if I be Lord, where is my awe (fear)? Therefore, good men, to our King we owe honour, to our Creator all that we are, to our Father true love, to our Lord fear. And this is the King who will know among all his subjects, who love him and who hate him, who is friend and who is foe, and therefore he hath summoned all his folk on a certain day, that is, doomsday, that they all finally should be there. We said first that these messengers were sent from five regions—so they are. These five regions are five laws, because God is known through these. The first law is the natural law that God first set in the heart of man, that is, that no man should do unto another but what he would that a man should do to him. No man possessed of reason is without this law. Messengers of this law were Abel, Seth, Enos, Noah, and such like good men. Since this earth was established (from the first man unto the last that shall be at this world's end) there has been no time, nor shall there be, that God hath not sent good men to invite his folk to his kingdom. But this law was soon corrupted through abominable crimes and manifold sins. Thereafter God raised up the law through Moses, the leader of his people whom he had then chosen, and he wrote it himself upon tables of stone; and it lasted for some time (and thereof were Moses, Aaron, Samuel, and many others, teachers and inviters), so long that this law also was soon perverted and corrupted, through disobedience, until the time came that God sent the holy phophets, and they revived by their writings, through the gift of the Holy Ghost, the good law, and corrected the folk, as far as they were able, and foretold the coming of our Lord and Saviour Jesus Christ, who should write his own will in our hearts, through the gift of his Holy Ghost, and make us with his might what book-learning could not. And in this law of the prophets were many preachers; but afterwards within a while

súme wile hares unþances. ȝeiet he cweð a wunder worder to þar sawle bi þa witie ysaia. *Numquid potest mulier obliuisci infantem suum ut non misereatur filii uteri sui.* þat is la lief maȝie wiman forȝeten his oge cild. þat hi ne milsi. hire bárn of hire ogen innoð. and ȝief hi forȝiet þah hwēðer nell ic forȝete þe cweð drihten. be þam þe he fader is and lafórd he him selp cwed be þe witie. *Si ego pater ubi est honor meus. si dominus ubi est timor meus.* þat is. gif ic fader ham. wer his mi manscipe. ȝif ic. hlaforð wer his¹ mine aȝeie? þer fore. G. m. ure king. we oȝeð wṛhmint. hur sceappend al þat we bieð. ure fader soðe lufe. ur hlaforð drednesse. And þis is sēo king þe wile wite an alle his underpeode wā hine lufeð and hwa hine hateð. hwā him is frend oðer fend. And þer for he hað ȝelaðed alle fol[c]. to ane dȝeie. þat is domes dȝeie. þat hi alle þer beon be þe latst. hwē seden ærst þat þes ærndraces wer isent of fif cheðen. swa ibeoð. þas fif cheðen beoð fif lāgan. for þan þe god is þurh þesen ȝecnōwé. Si forme lage þat is si ȝécēnde lāge. þe god sett formest an þes marnes heorte. þat is þat non man ne don oðere. buton þat þe he wolde þat me ded him. Wið-ute þeser lāge nis man þe ȝescod habbe. Ærdraces of þisser lage wer² abel. Seth. enoc. Nōe. and swice gode man. Seðe þes middenard was ȝestapeled fram þa forme man to þa latst þe wrð ét þes wrldes ende. nas tid ne tȝme ne ne wrð. þat god ne send gode mænn his folc forte ȝelaðie to his rice. Ac si lāge sōne adiligde. þurh unwreaste leahtrum and manifald sēnne. Þer efter arerde god þas lage þurh moȝsen þe heretoche of his folce þe he þa ȝecās. and wráte his him self in stanene wax bredene. and si ȝeleste sume wile. and þer of were larþawes and ȝelaðieres Moises and aaron. and samuel. and fele oðre. Swa lāge³ þat si als wa swið abreað. and adilizede. þurh unhersamnesse. wat hit com to þa time þe god sende þe halie witȝe. and hi þa arērdon mid hare wite þurh þes halie gastes gife þa god lage. and rihtleceden þat folc swase hi mihten. and bodeden ures hlaforðes to-cȝme ses helendes ihesu cristes. þe sceolde his aȝēn wille. þurh his gastes ȝife in ure heorte wite. and don ús mid his mihte þat stef creft ne mihte. and aȝ þesser lāge of þe witȝin. wer laðieres móche. Eft bine fece and þes lare and lage swiðe

The words of
Isaiah.

God is Father
and Lord,

wherefore we
owe him our
love, fear,
and honour.

¹ MS. hse.

On Doomsday
God will take
note of friends
and foes.
The five
messengers
denote five
laws.

The natural
law in men's
hearts.

² MS. þer.

This law
became cor-
rupted, then
came the
Mosaic law,
which in its
turn became
corrupted.

³ or lange.

The prophets
revised the
Mosaic law.

and foretold
the coming of
Christ.

this lore and law greatly cooled through manifold sins, and frequently through false gods that each nation made for itself, some of gold, some of silver, of wood, and of stone, and turned God's praise and honour from the Creator to the creature, so that when our Saviour was born of the unspotted maiden Saint Mary, all the earth was possessed with sin, and all folk went into the devil's mouth, except a very few from whom his dear mother was descended. He then restored all goodness and set (established) his holy laws, and gave them moreover might and strength, through the gift of his Holy Ghost, to fulfil his behests and to follow no other laws. And understand how. Three corruptions were in mankind ere the advent of Christ. Our birth was foul, our life was wretched, and our death horrible. He came and brought instead (in opposition) three things. He was born of the pure maid, who ever remained a virgin; his life was holy, and his death full of mercy. His pure birth cleansed our foul birth, his holy life set right our unholy life, his meek death overcame and destroyed alike our sorrow and death. This is the fourth law, and in this were messengers and preachers, the apostles and the disciples; and after our Saviour's ascension into heaven, the apostles and their younglings (disciples); and after them came holy men and the head men (prelates) that are now in holy church, and shall be until doomsday. Through the gifts of the Holy Ghost, and as our Saviour instructed them, they (the apostles) taught the people many things for their advantage. And this is the fifth law. In this are messengers and inviters, that is, archbishops, bishops, priests, and their company. But though we name five it is all (one) in God's will, and each of them raiseth up and perfects the others. Of these five kinds, and of their apostles, we have (already) spoken to you; of the folk, we say that they come constantly from the beginning of the world (for as many as are dead so many are come to the city), whether friend or foe, and each day thickly press on. But if ye have understood what we before said to you, at the gate they are discerned and there they are separated. The gate is each man's dying day, when he steps out of this life into the other. But we also told you that if he were a friend he should receive his morning-meat, so that the better he might await the greater meat. So is it here. When the good man, that hath followed God's love, cometh to his end, assuredly, without delay, there come the holy

acolede þurh manifeað fénne¹. *and* hur *and* hur þurh false gódes þe ælc piode ham selfe mácede. sume of golde. súm of silure. of treowe. of stane. *and* awente godes lof *and* wrhminate fram þe sceappende to þare zesceafte. swa þat þa ure halende wes accenned of þam unwemmede mede sante Marie. al se middennard was mid senne begripe. *and* al folc ȝede in to þes diefles muðe. buton wel feáwe of wam his lefe moder wes istriened. he þa arerd alle godnisse. *and* sette his halie lāge. *and* þat þe móre his. ȝiaf miht *and* strence þurh² þe gief of his gaste his hesne to fulforðie. þat non oðre laȝe ne mihte. *and* understandeð hwu. Pri ampres were an mancȝn ær his to-cyme. Ure acenneng wes ful. un³ lif unwreast. ur deað grislic. he com *and* brochte pri þin[g] þer aȝén. he wes acénde of þe clene mede. þe efer þurh lefede mede. his lif was halize. his deað ful of milce. his clene acennende clénsède ure fule acennende. his hali lif rihtlecede ure unwreaste lif. his admoded deað ofer com. *and* fordede ure sorize *and* ȝelice deað. þis is *si fierðe lāge. An þisser were ærndraces *and* ȝelaðieres þa apostles *and* þe leornizchihtes. þer efter ures helendes upstize to heuene. þa apostles *and* hare iunglenges þe[r] efter come halie men *and* þe hafedmen þe nu beoð in halie cyrce. *and* wrðeð of⁴ domes dēȝe. þurh þes hali gastes ȝife. *and* al swa ure helende ham leórde. manize þing ehten þa folce to fremen. *and* þis is si fiftelāge. An þisser beoð bedeles *and* laðieres to berie archebiscopes. *and* biscopes. prestes. *and* hare ȝegeng. Ac þah we fif næmmie. alle hit on godes wille. *and* élc of ham ȝestrenð *and* fulfellþ oðre. Of þes fif ceþen *and* of hare bedeles we habbeð ȝéu ȝéséd. Of þe folce we siggeð þat hit cumþ fastlice. fram middenardes anginn also fele also deade beoð also fele beoð to berie icóme. wat frend. wat fā. *and* elce deȝie picce þringeð. Ac ȝief ȝé habbeð understande þat we ȝiu er séde. eter gate me his scýft. *and* þer me hi to zesceodeð. Si gate þat is elces mannes endedeie. þat he stepð ut of þese life into þan oðre⁵. Ac we sede ȝehw. þat ȝief he frend were me sceolde ȝief him his mórȝe mete þat he þe bet mihte abide þane more mete. Swa hit is here. þat se gode man þe godes lufe hað ȝefolged to is ende cumþ. witetlice wið-ut miantruce þer cumeð þe hali engles him tō. *and* ȝéf hað ahte uniwasse oðer hit

¹ read sēne.

At the time of Christ's birth all the world was smitten with sin.

Christ restored all goodness.

² ? þurh.There corruptions of mankind.
³ ? ur.

How healed by Christ.

The messengers of the fourth law.
* [Fol. 57b.]⁴ ? oð.

The messengers of the fifth law.

These five are all one in God's purpose.

At the gate the foes are distinguished from the friends.

The gate is the day of each man's death.

⁵ MS. ddðre.

Angels come for the soul of the righteous.

angels unto him, and if he hath aught unwashen, either it shall be washed in the death-pain in which he here suffers, or after (death) with a slight delay, and then the soul is led to the festive hall; that is, the morning-meat, the bliss that he hath in the soul; for ye know well that no holy man hath his perfect bliss ere he receive again his body at doomsday, that shall be the perfect meat when the man with soul and body shall receive the assurance of eternal bliss. And what happeneth if it is an enemy that cometh to the gate? May God, through his great mercy, let us never experience what it is. But, nevertheless, if he is an enemy, wretched man! there shall be at hand only the accursed ghosts who shall roughly receive him with stern blows. As many vices and sins as he had upon him, so many fiends shall he there meet to receive him and to put him into darkness; again on doomsday shall all God's enemies be cut off together from his sight, and they shall receive their reward that long shall last. Thus hath it been, and is, and shall be until doomsday. But when it cometh to pass that the Lord on the great day shall come to see both friends and foes, then shall come all his subjects before him, where he sitteth with his beloved company, with nine orders of angels, with the unspotted maiden his mother, with his apostles, with the high fathers (patriarchs), and the holy prophets, with martyrs, with holy confessors, with holy maidens, with all those that, for his love, cast aside the goods of this world and lawfully serve him here. What awe and what dread shall there be when the fire comes before him that shall burn the earth; when all the earth shall quake; when the stars shall fall; when the sun and moon shall darken before God's brightness; when the welkin shall vanish, and when the sign of the holy rood (cross), with the spear and with the nails, shall be brought forth by the angels! When the angels shall quake, and the righteous shall sore dread, what shall the sinful do who shall see there his righteous judge, whom none may contradict nor deceive? He himself is witness and judge. What shall the wretch do who seeth above him his Lord whom he hath displeased, and under him hell's mouth open, about him all folk, and himself openly convicted of various sins. No friend may there help another; each shall have enough to do for himself. Then shall God Almighty say unto them, the guilty men, "Ye sinned in your eternity, and ye shall burn in my eternity. Ye sinned as long as ye lived, and ye shall

wrð ȝewasse iper pine of þe deaðe þe he her ȝāleð. oðer after
 mid eðelice lette. *and þan* lat me þa sawle to merchestowē. *þat*
 his se morȝemete si blisse þe he hæð an þar sawle. *þat* wite ȝe
 wel. nan halege nað his fulle blisse er he underfō adomes deie his
 licame. *þat* wrð se fulle mete. *þan* se mann mid sawle *and* mid
 licame underfangð sicernesse of écer blisse. *And* wat belimpð
 hit ȝief he fend his þe to ȝare gate cump? God ȝurh his mucele
 milce ne letes us nefer fandie. Ac napeles ȝief he fend his an
 unwreast mann þer beoð anū ȝerédie. þe weregede gastes þe hine
 uniredlice underfangeð min stiarne swupen. Also fele unþeawas
 also hade upe him *and* sennenn. al swa fendes he þer ȝemet. hine
 to underfō. *and* to don hine into ȝiesternesse. oft a domes dȝei
 alle godes fend simle fram his ȝesecðe abroden bienn. *and* hi to
 hare lean ham þe lange scel ȝeleste. Þus hit hæð ibi *and* is. *and*
 wrð oft domesdei. Ac þanne hit þer to cump *þat* se hlaford á þe
 mucele deie. cump forté isi *and* frend *and* fend. þann cump all
 his underȝiede him to-fore. þer he sit mid his derewrþe ȝefered
 mid nizen anglene had. mid þer unwēmmmed meide his moder.
 mid his apostlen. mid þa hágefaderen. *and* þo haliȝe witien. mid
 martiren. mi[d] hali confessoren mid halie meiden. mid al þan þe
 þer midenarde for his lufe werpeð abec. *and* lagelice her him
 þenið. wic ȝeie. wic drednesse wurð þer. þan þat fer to for him
 abernð *þat* middernad¹. þan si eorðe alle cwáced þan þe sterren
 falleð. si sunne *and* se mone apestreð for godes brictnesse. þe
 wlcne to gað. and si hali rode tacne mid þe spere *and* mid þe
 neiles ȝurh angles beoð forð ibrocht. þanne þe angles cwaciað. *and*
 tó richtwise ham adredeð. wat sceol se senfulle don. þe isecgð
 þer his richtwise deme. þe non ne maie bechece. non beswice. he
 his him self witnisse *and* deme. Wat sceol se wrecce don. þe
 bufon isēȝð his hlaford þe he ȝegremed áfeð. under him helle
 muð open. abuuten him all folc. him selfe bi sandlice senne
 beswapen. þer ne māi non frend oðre helpe. ælc had innōh to
 donne an him selfe. þan seied ham god þe geltȝ mannen ȝe
 senezðen. an ȝeur écenesse. *and* ȝe scule *birne an mire écenisse.
 ȝe senezden also lange also ȝe lefedes *and* ȝe scule birne also longe
 as ic lefie. Witeð into éce fer. þe is ȝæarced mine fō *and* his

and take it
to the mirth-
stead.

The full meat
is the assur-
ance of
eternal bliss.

Devils shall
meet the
sinner and
thrust him
into darkness.

On Doomsday
all shall come
before God.

¹ sic.
The stars
shall fall, the
sun and
moon shall
darken before
God's bright-
ness.

God's word
to the wicked.
*[Fol. 58a.]

burn as long as I live. Depart into eternal fire, which is prepared for my foes and their fellows." Immediately they shall depart from his sight, and then at once shall the Lord go with his friends to his meat, that is, to his pleasures, as is said in holy writ, *Delicie meæ sunt esse cum filiis hominum*, that is, "My delights are to dwell with the sons of men." But we said to you a little before that they should have good bread and wine, and seven dishes; they shall have the bread spoken of in the Gospel. *Ego sum panis vivus qui de cælo descendit*, that is, "I am the living bread that descended from heaven," saith our Lord; "he who eateth of this bread shall never die." This bread was made of a grain of wheat, as he also said in the Gospel, *Nisi granum frumenti, et cetera*. This corn was sown through the angel's mouth into the ear of the Virgin Mary, in the city of Nazareth. This corn came first in Bethlehem, that speaks to us of bread; it waxed and flowered in Judæa, and it ripened in Jerusalem, and the wicked folk, the Jews, reaped it, and placed it on the cross also, as between two millstones. It was afterwards put into the tomb as into an oven. Thence it was brought up into heaven to the high Lord's table, where it feedeth angels and mankind for ever, and this is their bread. Where shall we find the wine? Even as he said, *Ego sum vitis vera, et cetera*.

XXVI.

PUT ON THE ARMOUR OF GOD.

Our lord (master) Saint Paul, who is teacher of the Gentiles, reminds and informs us of certain weapons to be wielded, thus saying, *Induite vos armatura dei*. No man taketh up a weapon except to fight therewith, and no one fighteth except with his enemies. Let us now see what are the foes, and what weapons we shall use against them. Each Christian man, so soon as he steppeth out of the font, where he is baptized of his sins, maketh to himself three foes; for it is written, *Nemo potest duobus dominis servire*—No man can serve two masters who are at enmity together. These three foes are—the

Ʒegen[g] Son hi wrðeð abroden of his Ʒesecepe. *And* þan sone¹ geð se hlaford mid his frenden to his mete. þat his to is esten. þe seið an þan hali write *Delicie mēe sunt esse cum filiis hominum.* þat is. Mine esten beoð wunian mid mannen bearnen. *Ac* we [habbeð Ʒe-] sed Ʒiu litl her þat hi sceolden abben god brad *and* uin. *and* vii. sonden. hi sculen habe þat brad þe seið ipe godspel. *Ego sum panis uiuus qui de celo descendit.* þet is. Ic am cwuce bread þe astah fram hefene. seƷð ure helende. Se þe of pese brad ett. ne sterfeð he nefer. þis bread was imaced of ane hwete corne. al swa se he cweð Ʒeðe godspelle. *Nisi granum frumenti.* et cetera. þis corn was Ʒesawen þurh þes ængles muð into Ʒes meidenes ære Marie. in þare burh of nazareth. þis corn côm² ferst inne bethleem. þat cweð us of breade. hit wex *and* bleówu. in iudea. hit rípede in ierusalem. Iudas *and* þat leoðre folc hit répén. *and* deden hit an þar rode alswa else betwenen melstanent. Sede hit was idon into þer berien. alswa into hófne. þanen hit was ibroht up into heofene to þes hahes hlafordes borde. þer hit fet. *and* engles. *and* mancinn in écenisse. *and* þis is hare bread. hwer scule we win finden? Al swa se he cweð. *Ego sum uitis uera.* et cetera.

¹ MS. tone.

God's pleasure is to dwell with the sons of men.

Christ is the living bread.

² MS. cón. Bethlehem reminds us of bread.

This living bread is on the high Lord's table. Christ is the true vine.

XXVI.

[INDUITE UOS ARMATURA DEI.]

[U]^r hlaford *sanctes paulus* þe is þeoden lareaw. us maneð *and* menezð of sume wepne to nemene þus cweðende. *Induite uos armatura dei.* Nan man ne nemð wepne buto to fihten mide. ne nanman ne fiht buton wið his ifómenn. Ute we nu isi wice bioð ure ifó. *and* wice wepne we scule nemen aƷenes ham. Ælc cristen mán ánon se stepð up of³ þe funte wer he ifulled his. ipicches he maceð him pri ifón. for þan þe hit is iwrite. *Nemo potest duobus dominis seruire.* Nan ne mai twan hlaforde þe wranschte bien sámod þówie. þas pri ifon beð. Se

[Fol. 58b.]

Of the weapons of the Christian warrior.

³ MS. os.

Each Christian man hath three foes.

devil and his host, the second is this earth, the third is very near the Christian man, that is, his own flesh. These three, like three robbers, fight against each believing man as long as we wander in the wilderness of this world. Therefore said the holy Job, *Militia est vita hominis super terram*—Knightship is man's life upon earth. In the Devil's school, his host of accursed spirits and sins and abominable crimes fight against us. In this earth's school (army) are both prosperity and misfortune. In the flesh's school are evil thoughts and foul lusts. Of the first speaketh St. Paul, *Non est nobis coluctatio adversus carnem et sanguinem, et cetera*. Of the second speaks St. John the Evangelist, saying, *Nolite diligere mundum nec ea que in mundo sunt*. Of the third speaks St. Paul, *Caro concupiscit adversus spiritum*. Strong are these foes and treacherous, so that with them we may not make peace nor fellowship; either they overcome us, or we them. If they overcome us, they take from us neither gold nor silver, but our bane (death). If we overcome them, we shall all be praised as good soldiers, and be rewarded with a high reward. But he who goeth to fight without a leader may soon come to mishap. Let us now see who shall be our leader, and afterwards what shall be our weapons. Our leader is the Holy Ghost, and our Lord Jesus Christ, who hath said, *Sine me nihil potestis facere*. Thou oughtest to have eight kinds of weapons, which are, shield, helmet, habergeon, sword, spear, steed, two spurs, and a smart staff. What shall be our shield, St. Paul thus tells us, *In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere*.

XXVII.

THE FOURTH SUNDAY AFTER PENTECOST.

*E*rant appropinquantes, et cetera. The holy Gospel saith to us that lepers and sinful men approached the Saviour and desired to hear his doctrine. Then the Pharisees and the Scribes of the Jewish

forme is se deofel. *and* his igéng. Se oðer þes middennard. Se bridde is wel nich þe cristen men. þat is his aȝon flesce. Þas þri fihteð agen elcen ileaful man also longe se we iðese westen of þesser woruld wandrið. also þri reaferes. Þer for sede se hali iob. *Milicia est uita hominis super terram.* Cnihtscipe is mannes lif upen eorðe. In þes deofles heriscole fihteð agén ús his iferred ȝewerged gastes. *and* unþeawes. *and* unwraste lahtres. In þes middeneardes iscole. selðen *and* uniselðen. In þes flesces iscole. euel ȝeþanc *and* fule lustes. Of þe formen seið *sanctus paulus.* *Non est nobis coluctatio aduersus carnem et sanguinem. et cetera.* Of þan oðren cweð *sanctus Iohannes* se godspellere. kuū¹. *Nolite diligere mundum nec ea que in mundo sunt.* Of þe þridde queð *sanctus paulus.* *Caro concupiscit aduersus spiritum.* S[t]range bieð þes ifō. *and* swice wið wam we ne muȝe grið ne sibbe mǣcie. oðer hi ofer cumeð us oðer we him. Gif hi us ofercumeð ne ceped hi of hus gold ne selfer bute ure bane. Gif we ofercumed heom. we scule bien ímersed alle gode cempen *and* imeaded mid heahere mede. Ac se þe geð into fihte wið-ute heretoche. him mai sone mislimpe. Vte we nu isi wa scel beon ur heretoche. *and* seðe wice ure wepne bien scu[l]je. Ur heretoche is se haligost. *and* ure laford ihesu crist þe seið. *Sine me nichil potestis facere.* Þu abst to habben ehte wepnecin. þa beoð sceold. helm *and* brenie. swrd *and* spere. Stede *and* twei sporen. *and* ane smearte ȝerd. Hwic scule beon ure sceld. *sanctus paulus* hus seið. *In omnibus sumentes scutum fidei. in quo possitis omnia tela nequissimi [ignea] extinguere.*

the world, the flesh, and the devil.

They are like robbers.

(1) the devil's school,
(2) the world's school,
(3) the flesh's school.

¹ ? kueðinde.

Our foes are strong and treacherous.

If we overcome them we shall be regarded as good soldiers.

Our leaders are the Holy Ghost and Jesus Christ.

Eight weapons are necessary to carry on this warfare.

XXVII.

* [DOMINICA IIII. POST PENTECOSTEN.]

[E]rant appropinquantes. et cetera. þet háli godspell ús seið. þat hi-réfen *and* synþulle² mén ȝeneahlehton þan helende. *and* woldan his láre ȝehiran. Þa céarodon þa sunder hálȝan *and*

[Fol. 59b.]

Lepers and sinners desired to hear Christ's lore;

² So in MS.

people were grieved, because the Saviour received the sinful and had fellowship with them. Then spake the Saviour to the Pharisees and Scribes this parable, Which of you having a hundred sheep, if he lose one of the sheep, does not leave the nine and ninety in the wilderness, and goes seeking the one that is lost? If he findeth it he beareth it on his shoulders to the flock, or the fold, rejoicing. When he cometh home, he inviteth his friends and neighbours unto him, and saith, Rejoice with me, for I have found my sheep which I lost. I say unto you greater joy is in heaven for one sinner if he be sorry for his sins with amendment, than for the ninety and nine righteous that need no repentance.

XXVIII.

SOUL'S WARD (OR THE CUSTODY OF THE SOUL).

Si sciret paterfamilias qua hora fur venturus esset; vigilaret utique et non sineret perfodi domum suam. Our Lord, in the Gospel, teaches us through a parable how we ought warily (cautiously) to guard ourselves against the devil of hell, and from his devices. "If the lord (master) knew," he saith, "when and what time the thief would come to his house, he would watch, nor would he suffer the thief to break into it." This house which our Lord speaketh of is man's self within; the man's wit within this house is the house-lord (master of the house), and the untoward wife may be called Will. Should the house go after her (obey her) she bringeth it all to ruin, except Wit, as lord, chastise her for the better, and deprive her of much of what she would. And yet would all her household follow her everywhere if Wit forbad them not; for all these are untoward and reckless servants, unless he directs them. And what are those servants? Some are without, and some within. Those within are the man's five wits—sight, hearing, smelling, tasting, and the feeling of each limb. These are the servants under Wit, as under the house-

þa boceras þer heðen peode. for ðan þe se helende under-feng þa sinfullan. *and* ham mid imône hafede. Þa sede se helende þa sunder halze *and* þa bōcere þis bispell. Hwile eower hefð an hu[n]dred sceap. Gif he fo[r]list ān þara sceape. la hūne forlet hē nezon *and* hun neozontie a westene *and* geð secende þat an þe him losede? Gif he hit þan zemet. he hit berð an his eaxlun to para eowde. oder falde blissiende. þan he ham cȳmð he zelaðeð his frend *and* nichī-bures him to *and* cwęð. Blissiað mid me fo[r]þan þe ic imēte mi sceap þe me losede. Ic sege eow þat mare blisse bið an hefene be anun sȳnfulle man. zif he his sȳnnen mid dedbote bereušeð. þan him si be nigon *and* hund negontie rihtwisen þe ne beofiað nanre ded bote.

and the Scribes and Pharisees were angry with Jesus. The parable of the Lost Sheep.

Greater joy in heaven over one repentant sinner than over ninety and nine that need no repentance.

XXVIII.

HER BIGINED : SAWLES WARDE.*

*Si sciret paterfamilias qua hora fur uenturus esset? vigilaret utique et non sineret perfodi domum suam. Ure lauerd i þe godspel teacheð us þurh abisne. hu we ahen wearliche to biwiten us seoluen wið þe unwiht of helle. ant wið his wrenches¹. 3ef þes lauerd² wiste he seið. hwenne ant hwuch³ time. þe þeof walde cume to his hus! he walde wakien. ne nalde he nawt þolien þe þeof forte brooken hire. Þis hus þe ure lauerð spekeð of! is seolf þe mon inwið þe monnes wit. I þis hus. is þe huse lauerd. ant te fulitohe wif! mei beon wil ihaten. þat ga þe hus efter hire! ha diht hit al to wundre. bute wit ase lauerd chasti hire þe betere. ant bi neome hire muchel of⁴ þat ha walde. ant tah walde al hire hird folhin hire ouer al! gef wit ne forbude ham. for alle hit⁵ beoð untōhene. ant rechelese hinen! bute 3ef he ham rilte. Ant hwucche beoð þeos hinen! Summe beoð wið vten. ant summe wið in nen. þeo⁶ wið vten beoð. þe monnes fif wittes. * Sihðe. ant herunge. smechnunge. ant smeallunge. ant euch limes felunge. þeos beoð hinen vnder wit. as under huse*

Our Lord teaches us how to guard ourselves against the devil.

¹ MS. wernches.

If the master of the house knew when the thief were coming, he would ever be on the watch. The house is man's wit (conscience); the wife is will.

² þe huse-boude.

³ i hwuch.

⁴ ofte of.

The servants under her are reckless.

These hinds are our five wits.

⁵ ha.

⁶ þeos.

* Bodleian MS. 34, collated with Royal MS. 17 A. 27.

lord; and wheresoever he is negligent, there is none of them but what often conduct themselves untowardly, and trespass often, either in foolish cheer or in evil deeds. Within are his servants in so many divers thoughts to please well the house-wife against God's will; and they swear together readily that they will do after her will. Though we hear it not, we may feel their murmuring and their untoward noise until Wit comes forth and, both with awe (fear) and love, has disciplined them for the better. Never is his house well guarded on account of these hinds, when that he is asleep or goeth anywhere from home (that is, when man forgetteth his wit) and letteth them be together. But it behoveth not that this house be robbed, for there is therein the treasure that God gave himself for, that is, man's soul. For to break this house after (for the sake of) this treasure, that God bought with his death, and for which he gave up his life on the cross, there is many a thief about, both by day and by night, invisible ghosts with all wicked devices; and against each good virtue that guardeth God's dear chattel in this house under Wit's direction, who is the houselord, there is ever its (opposite) vice that seeketh entrance about the walls to murder it (the soul) therein. The head thereof is the fiend (devil) that heads (is master of) them all against him and his keys. The husband, that is, Wit, guardeth his house thus:—Our Lord hath given him four of his daughters, which are, to wit, the four cardinal virtues. The first is called Prudence, and the second is called Spiritual Strength, and the third is Moderation. Righteousness is the fourth. Wit, the husband, God's constable, calleth Prudence forth, and maketh her door-keeper, so that she should warily take heed whom she lets in and out, and that she may behold afar off all that are coming, those that are worthy to have entrance, or to be excluded. Strength stands next her; so that if any will come in without the consent of Prudence (Prudence being unwilling), Strength, that is her sister, may be warned thereof and turn them out. The third sister is Moderation; he (Wit) maketh her mistress over his wilful household, of which we have previously spoken, so that she may teach them moderation, which is also called measure, the mean between two evils (*or* things); for in every place it is a virtue to observe moderation; and she cautioneth them all that none disobey her anywhere through excess or intemperance, nor go beyond moderation. The fourth sister, Righteousness (equity), sitteth highest as judge, and beateth those that offend, and crowneth those that do well, and doometh each one his doom according to his deserts. For

lauerd. *ant* hwer. se he is ȝemeles: nis hare nan þe ne feareð
 ofte untobeliche. *ant* gulteð ilome. oðer ifol semblant: oder in
 vuel dede. In wið beoð his hinen. in se moni mislich þonc to
 cwemen wel þe husewif: aȝein godes wille. *ant* swerieð somet,
 reaðliche. *þat* efter hire hit schal *gan. þah we hit ne here nawt:
 we¹ mahen ifelen² hare nurhð³. *ant* hare untohe bere. a þet hit⁴
 cume forð. *ant* ba wið eie. *ant* wið luue tuhte ham þe betere.
 Ne bið neauer his hus for þeos hinen wel iwist. for hwon *þat* he
 slepe. oðer ohwider⁵ from hame. *þat* is hwen mon forȝet his wit.
ant let ham iwurðen. ah ne bihoueð hit nawt. *þat* tis hus beo
 irobbet. for þer is inne þe tre[sur] *þat* godd ȝef him seolf fore. *þat*
 is monnes sawle. forte brooke þis hus efter þis tresor. *þat* godd
 bohte mid his deað. *ant* lette lif o rode: is moni þeof a buten
 ba bi dei *ant* bi niht. vnseheliche gasttes wið alle unwreaste
 þeawes. *ant* aȝein euch god þeaw. þe biwiteð ipis hus godes deore
 castel⁶. vnder wittes wissunge *þat* is huse lauerd. is eauer hire
 unþeaw forte sechen in ȝong abute þe wahes to a murðrin hire
 þrinne. *þat* heaued þrof is þe feont. þe meistreð ham alle aȝeines
 him *ant* his keis. þe husebonde *þat* is wit. warneð his hus þus.
 vre lauerd hauæð ileanett him froure⁷ of his dehtren. *þat* beoð to
 vnderstonðen þe fowr heaued þeawes. þe earste is warschipe
 icleopet. *ant* te oþer is ibaten gastelich strengðe. *ant* te þridde is
 meað. rihtwisnesse þe feorðe. **W**it þe husbonde godes cunestable
 cleopeð war*schipe forð. *ant* makið hire durewart. þe war-
 liche loki hwam ha leote in *ant* ut. *ant* of feor bihalde alle þe
 cuminde. hwuch beo wurðe inȝong to habben: oðer beon bistek-
 en þrute. Strengðe stont nest hire. *þat* ȝef ei wule in: war-
 schipes⁸ vn þonkes. warni strengðe fore. *þat* is hire suster: *ant*
 heo hit ut warpe. þe þridde suster *þat* is meað. hire he makeð
 meistre ouer his willesfule hirð⁹ *þat* we ear of speken. *þat* ha
 leare ham mete¹⁰. *þat* me¹¹ meosure hat. þe middel of twa uecles¹².
 for *þat* is þeaw in euch stude *ant* tuht forte halden. *ant* hateð
 ham alle *þat* nan of ham aȝein hire: nohwer wid vnmeoð: ne ga
 ouer mete. þe feorðe suster rihtwisnesse. sit on¹³ hest as deme¹⁴.
ant beateð þeo þe aȝulteð. *ant* cruneð þeo þe wel doð. *ant*
 demeð euchan his dom efter his rihte. for dret¹⁵ of hire nimeð his¹⁶

These hindas
 seek to please
 the house-
 wife.
 * [Fol. 76^o.]

¹ omitted.
² MS. iþþlen.
³ murð.
⁴ wit.

They are not
 to be trusted
 by the master.
⁵ ohwider
 fare.

In this house
 is the soul,
 God's trea-
 sure.

Vice seeks
 entrance to
 murder the
 soul.
⁶ chatel.

The head of
 these enemies
 is the devil.

⁷ fowre.

Four cardinal
 virtues guard
 this treasure.

Prudence is
 door-keeper.
 * [Fol. 77^o.]

Strength
 stands next.
⁸ omitted.

The third is
 Moderation.

⁹ hinen.
¹⁰ meðe.
¹¹ omitted.
¹² þing.

The fourth is
 Equity.
¹³ hom.
¹⁴ demere.
¹⁵ dret.
¹⁶ þis.

dread of her, this household, each according to what he is, keepeth watch and ward—the eyes theirs, the mouth its, the ears theirs, the hands theirs, and each of the other wits, so that anent them no vice shall come in. When this is thus done and all is still therein, Prudence, that is ever vigilant, is afraid lest some prove unfaithful and fall asleep and neglect to keep watch, and she sendeth them in a messenger, whom she knows well, come from afar, for to frighten those that are over hardy (confident) and those that are negligent (reckless), and to keep them more vigilant. He is received in and quickly beheld by them all ; for he is lank and lean, and his countenance is deathly and black and livid, and each hair appears to stand erect upon his head. Prudence bids him tell before (them) who he is, and whence he has come, and what he seeks there. “I may not speak anywhere,” he says, “unless I have good audience ; therefore listen to me. I am called Fear, and am the messenger of death, and reminder of death, and I am come before her to warn you of her coming.” Prudence, that knows best how to beset her words and also her works, speaketh for them all and asketh whence she shall come and what company she brings with her. Fear answers her, “I know not the time, for she told it me not ; but ever be watching when (she shall come), for her custom is to come by stealth, suddenly and unexpectedly, when one least expects. Of her household, concerning which thou makest enquiry, I will answer : she alighteth wheresoever she comes with a thousand devils, and each one bears a great book all written over with sins, with small black letters, and an immense fiery gleed-red chain for to bind and to draw into the midst of hell whomsoever he may prove guilty through his book, in which is described each sin that he hath wrought with will, or with word, or with work, in all his lifetime, except he have previously repented of it with true shrift and amendment.” And Prudence asketh him, “Whence comest thou, Fear, admonition (reminder) of death ?” “I come,” he saith, “from hell.” “From hell,” saith Prudence ; “and hast thou seen hell ?” “Yea, truly,” saith Fear, “often and frequently.” “Now then,” saith Prudence, “upon thy troth tell us truly what hell is like, and what thou hast seen therein.” “And I will, blithely,” saith Fear, “upon my troth ; nevertheless, not according as it really is, for no tongue may tell that, but as far as I may and can I will discourse thereof.

hir⁸ euch¹ efter *pat* he is warde to² witene³. þe ehnen hare. þe muð his. þe earen hare. þe hondon hare. *ant* euch⁴ als wa⁵ of þe opre wit⁶ *pat* onont him ne schal nan un-þeaw cumen iN. **A**s þis is ido þus. *ant* is al stille þrinne: warschipe *pat* *au* is waker is offearet lest sum for truste him. *ant* feole o slepe. *ant* forþeme his warde. *ant* send ham. in a sonde. *pat* ha wel cnaweð. of feorren icumen. forte offearen þeo þe beoð *ouer hardi. *ant* þeo þe þe zemelese beoð: halden ham wakere. he is underuon in. *ant* swiðe bihalden of ham alle. for lonc he is. *ant* leane⁷. *ant* his leor deaðlich. *ant* blac *ant* elheowet. *ant* euch her þuncheð *pat* stont in his heaued up⁸: warschipe hat him tellen⁹ biuoren¹⁰ hwet he beo *ant* hweonene he comme *ant* hwet he þer seche. Ne mei ich he seið. nohwer spoken. bute ich habbe god lust: lustnið me þenne. fearlac ich hatte. *ant* am deaðes sonde. *ant* deaðes munegunge *ant* am icumen biuore hire to warnin ow of hire cume. warschipe *pat* best con bisetten hire wordes. *ant* ec hire werkes: spekeð for ham alle. *ant* freineð hweonene he cume. *ant* hwuch hird ha leade. fearlac hire ontswereð. Ich nat nawt þe time: for ha ne seide hit me nawt ah eauer lokið hwenne. for hire wune is to cumen bi stale ferliche *ant* un-mundlunghe hwen me least weneð. of hire hird *pat* tu easkest Ich þe ondswerie. ha lihteð hwer se ha eauer kimeð wið a þusent deoflen. *ant* euch an bereð a gret boc al of sunnen iwrten wið swarte smeale leattres. *ant* an unrude raketehe gled read of fure. forte binden *ant* to drahen in to in warde belle. hwuch se he mei preouuin þurh his boc *pat* is on euch sunne enbre*ued¹¹. *pat* he wið wil. oðer wið word. oðer wið werce. wrahte in al his lif siðe. bute *pat* he haueð i-bet earþon wið soð schrift. *ant* wið¹² deadbote. *ant* warschipe hire easkeð. Hweonene¹³ cume¹⁴ tu¹⁵ fearlac deaðes¹⁶ munegunge. Ich cume he seið of helle. Of helle ha seið warschipe. *ant* hauest tu isehen helle: 3e seið fearlac witerliche. ofte. *ant* ilome. Nu seið þenne warschipe for þi trowðe treoweliche tele us hwuch is helle. *ant* hwet tu hauest isehen þrin. *ant* ich he seið fearlac omi trewðe bluðeliche. nawt tah efter *pat* hit is. for *pat* ne mei na tunge tellen¹⁶. ah efter *pat* ich mei *ant* con: þer towart ich chulle readien¹⁷. **H**elle is [wid] wið

Each watch has his proper duties.

¹ omitted.

² omitted.

³ euchian.

⁴ al swa as.

⁵ wið þ. wit.

Prudence sends a messenger to the house to arouse its inmates.

* [Fol. 77^{ve}.]

He comes from afar, and is horrible to behold.

⁷ feier has been erased before leane.

⁸ euh er in his heauet þuncheð *pat* stont up.

⁹ to telle.

¹⁰ biuoren ham.

He is called Fear, the messenger of Death.

Death, he says, is coming suddenly,

with a thousand devils,

to draw sinners into hell.

* [Fol. 78^{re}.]

¹¹ ibreuet.

¹² oðer.

¹³ hweonne.

¹⁴ MS. to.

Fear says he comes from hell.

¹⁵ þu deaðes.

Prudence bids him describe the place of torment.

¹⁶ omitted.

¹⁷ rodien.

Hell is wide without measure, and deep and bottomless ; full of incomparable fire, for no earthly fire may be compared therewith ; full of stench intolerable, for no living thing on earth might endure it ; full of unutterable sorrow, for no mouth may, on account of the wretchedness and of the woe thereof, give an account of nor tell about it. Yea, the darkness therein is so thick that one may grasp it, for the fire there gives out no light, but blindeth the eyes of them that are there with a smothering smoke, the worst of smokes. And nevertheless in that same black darkness they see black things as devils, that ever maul them and afflict and harass them with all kinds of tortures ; and tailed drakes, horrible as devils, that devour them whole and spew them out afterwards before and behind ; at other times they rend them in pieces and chew each gobbet of them, and they afterwards become whole again, such as they previously were, to undergo again such bale without recovery, and full well they see themselves very horrible and dreadful ; and to increase their pains the loathsome hell-worms, toads, and frogs that eat out their eyes and nostrils, and adders and water-frogs, not like those (that we see) here, but a hundred times more horrible, sneak (creep) in and out at the mouth, ears, eyes, navel, and at the hollow of the breast, as maggots in putrid flesh, ever-yet (always) thickest. There is shrieking in the flame, and chattering of teeth in the snowy waters. Suddenly they flit from the heat into the cold, nor ever do they know of these two which is worse for them, for each is intolerable. And in this marvellous mingling the latter through the former tormenteth the more. The fire consumes them all to dead coals : the pitch boileth them until they are altogether melted, and revives them anon to undergo again all that same and much worse, ever without end. And this same wanhope (despair) is their greatest torment, that none have never any more hope of any recovery, but are sure of every ill, to continue in woe, world without end, ever in eternity. Each chokes the other, and each is another's torment, and each hateth another and himself as the black devil ; and even as they loved them the more in this world, so the more shall they hate them there. And each curseth another, and gnaws off the other's (arms), ears, and nose also. I have begun to tell of things that I am not able to bring to any end, though I had a thousand tongues of steel, and told until they were all worn out. But

ute met. *ant* deop wið ute grunde. ful of brune uneuenlich¹. for ne mei nan eorðlich fur euenin þer towart. ful of stench unpo-
 lich. for ne mahte in eorðe na cwic pinge hit polien. ful of sorhe
 untalelich. for ne mei na muð for wrecchedom ne for wa : rikenin
 hit² ne tellen. Se³ picke is þrinne þe þosternesse : þat me⁴ hire mei
 grapin. for þat fur. ne ȝeueð na liht. ah blent ham þe ehnen. þe
 þer beoð wið a smorðrinde smoke smeche forcuðest. *ant* tah ipat
 ilke swarte þeosternesse swarte pinges ha iseoð as deoffen þat
 ham meallið *ant* derueð áá *ant* dreccheð wið alles cunnes pinen.
ant iteilede draken grisliche ase⁵ deoffen þe forswolheð ham ihal.
ant speoweð ham *eft ut biuoren *ant* bihinden. oðer hwile
 torendeð ham *ant* to cheoweð ham euch greot. *ant* heo eft
 iwurðeð hal. to a swuch bale bute bote. as ha ear weren. *ant* ful
 wel ha i seoð ham to grisle *ant* to grure. *ant* to echen hare pine.
 þe laðe helle wurmes. tadden *ant* froggen. þe freoteð ham ut te
 ehnen. *ant* te nease. gristles. *ant* snikeð in. *ant* ut neddren.
ant eauraskes⁶. nawt ilich þeose her : ah⁷ hundret siðe grisluker
 et muð. *ant* et earen. ed ehnen. *ant* ed neauale. *ant* ed te breoste
 holke as meaðen⁸ iforrotet flesch eauergete pickest. þer is remunge⁹
 ipe brune. *ant* toðes hechelunge ipe snawi weattres. ferliche ha
 flutteð from þe heate : in¹⁰ to þe chele. Ne¹¹ neauer nuten ha of
 þeos twa : hweðer ham þuncheð wurse. for eiðer is unpo-
 lich. *ant* ipis ferliche mong þe leatere þurh þe earre derueð þe mare.
 þat fur ham forbearneð al to colen calde. þat pich ham forwalleð
 aðet ha beon for mealte. *ant* eft acwikeð¹² anan to drehen al þat
 ilke : *ant* muchedeale wurse á wið uten ende. *Ant* tis ilke
 unhope is ham meast pine. þat nan nauæð neauer mare hope¹³ of¹⁴
 nan a couerunge. Ah¹⁵ aren sikere of euch uel to þurh leaten iwa
 from world in to worlde áá on echnesse. Euch aprusmeð oðer.
ant euch is oðres pine. *Ant* euchan heateð oðer. *ant* him
 seoluen as *þe blake deuuel. *ant* eauer se ha i þis world luueden
 ham mare : se ha þer heatieð ham swiðere. *ant* eiðer curseð oðer.
ant fret of þe oðres earen¹⁶. *ant* te¹⁷ nease alsua. Ich habbe
 bigunne to¹⁸ tellen of ping þat ich ne mahte nawt bringe to eni
 ende. þah ich hefde a þusent tungen of stele *ant* talde aðet ha
 weren alle forwerede. Ah þencheð nu her¹⁹ þurh hwuch þe measte

Hell is in-
 measurably
 wide and
 bottomless,
 full of stench
 and unutter-
 able sorrow.

¹ unwerdlich.

² omitted.

³ so.

⁴ omitted.

The darkness
 there may be
 felt.

A smothering
 smoke blinds
 the eyes of
 the damned.

Devils beat
 the wretched
 souls.

⁵ as þe.

*[Fol. 78v.]

They eat and
 afterwards
 vomit them.

In hell are
 horrible toads
 and frogs,
 which gnaw
 the wicked
 souls.

⁶ eauraskes.

⁷ an.

⁸ me deð.

⁹ MS. ren-
 ninge.

¹⁰ omitted.
 Heat and cold
 alternately
 torment them.

¹² acwick-
 eneð.

And worst of
 all is their
 despair.

¹³ omitted.

¹⁴ as aa.

Each
 wretched soul
 hates the
 other, and
 himself, as
 the devil.

*[Fol. 79r.]

They curse
 and gnaw
 each other.

¹⁶ oðeres

earm. earen.

¹⁷ omitted.

¹⁸ forto.

¹⁹ hwer.

think now by this what the greatest pain is ; for the least pain is so hard, that had a man slain both my father and mother, and all the remnant (end) of my kin, and done to me all the shame and the harm that a living man might endure, yet if I saw this man in the least pain that I see in hell I would, if it might be, endure a thousand deaths to rid (release) him out thereof, so horrible and piteous is that sight to behold ; for though there were never any other pain, except to see the wretched spirits and their horrible forms ; to look on their grim and dreadful faces, and to hear their roaring, and how they in scorn reproach and upbraid each other with their sins ; this infamy, and the horror of them, would be immeasurable pain ; and moreover to endure and to bear their immense blows with steel mallets, and with their awls (hooks) gleed-red, and their buffetings, as though it might be a pilch-clout, each one toward the other in divers pains. O hell, death's house, abode of woe, of dread, and of groaning ; horrid home, and hard dwelling of all miseries ; city of bale, and the abode of every bitterness, thou most loathsome land of all, thou dark place, filled with all dreariness ! I quake with dread and fear, and each bone quivereth within me, and each hair bristles up at the thought of thee ; for there is no voice between the damned but woe me ! woe is me ! and woe is thee ! and woe is thee ! And woe they cry, and woe they have ; nor shall they ever have any lack of whatever is woeful. It were well for those that earn (merit) this abode through any temporary bliss here in this world that they were never born. By this ye may somewhat understand what hell is like, for, of a truth, I have seen therein a thousand times worse (than I have told you). And from thence cometh death with a thousand devils hitherward, as I have said ; and I came thus," quoth Fear, "for to warn you thereof, and to tell you these tidings." "Now, Lord God !" quoth Prudence, "guard and preserve us, and direct and advise us what we ought to do, and that we may be the more cautious and vigilant to keep ourselves safe on each side under God's wings. If we well guard and keep our house and God's dear treasure that he has entrusted to us, let death come whenever he will, we need not be in dread of her nor of hell ; for our death will be precious to God, and entrance into heaven. Of this treacherous world, or of her false bliss, let us never take any heed, for all that is on the earth is but a shadow ; for all turneth to nought

pine beo ! for þe leaste pine is se heard þat hefde a mon i slein
 ba mi feader. *ant* mi moder *ant* al þe¹ ende of² mi cun. *ant* i do
 me seoluen al þe scheome *ant* te hearm þat cwic mon mahte
 polien. *ant* ich isehe þes mon i þe ilke³ leaste pine. þat ich⁴ iseh
 in helle ! Ich walde 3ef hit mahte beon. polien a þusent deaðes
 to a rudden him ut prof. swa is þe siððe grislich *ant* reowðful
 to bihalden. for⁵ þah neauer nere nan oðer pine bute to i seon
 eauer þe unseli gastes. *ant* hare grisliche schape. biseon on hare
 grimfule. *ant* grurefule nebbes. *ant* heren hare rarunge. *ant* hu
 ha wið hokeres edwiteð *ant* up breideð euch an his sunnen. þis⁶
 schenðlac *ant* te grure of ham were unimete pine ! *ant* hure
 polien *ant* a beoren hare unirude⁷ dundes wið mealles istelet. *ant*
 wið hare eawles gled reade hare dustlunges. as þah hit were
 a pilche clut euchan towart oðer imisliche pinen. O helle
 deaðes hus. wununge of wanunge. of grure *ant* of granunge.
 heatel *ham. *ant* heard wan. of alle wontreaðes. buri of bale.
ant bold of eauer euch bitterness⁸. þu laðest lont of alle. þu dorc
 stude ifullet of alle dreorinesses. Ich cwakie of grisle⁹. *ant* of
 grure. *ant* euch ban schokeð¹⁰ me. *ant* euch her me rueð¹¹ up of¹² þi
 munegunge. for nis þer na steuene bituhhe þe fordemde bute
 wumme. *ant* wa is me. and wa beo þe. *ant* wa beo þe. wa ha
 3eieð. *ant* wa ha habbeð ne of al þat eauer wa is : ne schal ham
 neauer wontin. þe swuch wununge of earneð. for ei hwilinde
 blisse her o þisse worlde ! wel were him 3ef¹³ þat he neauer ibore
 nere. bi þis 3e mahen sumdel witen hwuch is helle. for i wis ich
 habbe þrin isehen a þusent siððe wurse. *ant* from þeonne kimeð
 deað wið a þusent deoffen hiderwart as ich seide. *ant* ich¹⁴ com
 þus quoð fearlac forte warnin ow fore ! *ant* tellen ow þeos¹⁵
 tidinges. Nv lauere godd quoð warschipe wardi us *ant* werie.
ant rihte us. *ant* reade hwet us beo to donne. *ant* we beon þe¹⁶
 warre *ant* wakere to witen us on euch half under godes wengen.
 3ef we wel werieð *ant* witeð ure hus *ant* godes deore tresor þat
 he haueð bitaht us ! cume deað hwen he wule¹⁷. Ne þurue we
 nowðer beon of dred for hire. ne for helle. for ure deað bið deore
 godd *ant* in-3ong in to heouene. of þeos fikeline world ! ne of
 hire false¹⁸ blisse : ne neome we neauer 3eme. for al þat is on eorðe.

I would suffer
 a thousand
 deaths to
 deliver the
 wretched soul
 from the least
 pain of hell,
 though he
 had slain all
 my kin.

¹ 2 omitted.

³ 4 omitted.

⁵ omitted.

It would be an
 immeasurable
 pain only to
 behold the
 tortures of the
 damned.

⁶ wið.

⁷ unrude.

O hell, abode
 of woes,

* [Fol. 79v.]

⁸ bold eauer
 euch bitter-
 nesse is of.

I quake and
 quiver when
 I think of
 thee !

⁹ grissen.

¹⁰ sorheð.

¹¹ runeð (or
 runeð),
¹² for.

There is never
 any lack
 there of all
 that is sor-
 rowful.

¹³ omitted.

¹⁴ omitted.

I come to
 warn you of
 these things.

¹⁵ o is blotted

or erased.

The advice of
 Frudence.

¹⁶ omitted.

¹⁷ ha eauer
 wule.

Trust not this
 false world.
¹⁸ false.

except that dear treasure, God's precious fee, that is entrusted to us to be kept safely. I have therefore sore care, for I see," saith Prudence, "how the devil, with his host, as a raging lion, goeth about seeking eagerly how he may devour it (God's treasure); and thus I may," saith Prudence, "guard you against his enmity (malice) and his devices, but I may not guard you against his strength (violence)." "Do now tell us, sister Prudence," quoth Strength, "what befalleth to thee, and warn us of his wiles; for of all his strength we have not any dread; for his strength prevails not, except wheresoever he finds them poor and weak, unwarned (unguarded) by true belief. The apostle saith, 'Resist the devil and he will flee forthwith.' Should we then flee from him? Nay! Is not God our shield, and all our weapons are of his dear grace? and God is on our side, and standeth by us in battle. If he shooteth towards me with the wealth and bliss of the world, with the delights of the fleshly lusts, I might care somewhat for these soft (nesh) weapons; but no hard things may terrify me, nor may any harm nor any loss make my heart false, nor impair my belief toward him that gives me all my strength (powers)." "For it behoves me," quoth Moderation, "both for the severity of harm and for lack of bliss, to have dread and care (sorrow); for many, on account of the too great hardship of woe that they suffer, forget our Lord, and nevertheless more, through softness (prosperity) and the lusts of the flesh, become oftentimes reckless. Between hard and soft—between woe of this world and too much joy—between much and little, in every earthly thing, the middle way is the golden (one). If we hold to it, then go we safely, nor need we fear death or the devil. Whatever may be of hardships I dread, but not of softness (prosperity); for no weal nor fleshly lusts nor bodily pleasure may cause me to overstep the middle (mean) of measure and of moderation." Righteousness (Equity) speaks now and says, "My sister Prudence, that hath wit and discerneth between good and evil, and knoweth in everything what is to be chosen and to be shunned, adviseth us and teacheth us for to take little heed to perishable things, and to keep prudently those that shall last for ever, and saith, as she truly saith, that through ignorance she may not sin, and yet she is not so confident about the strength of the devil, but esteems herself weak though she have much power; and the eyes of us all deem her to be powerless, as to herself, to withstand his devices, and she acts

nis bute as a schadewe ! for al wurðeð¹ *to noht bute þat deore
 tresor godes deorewurðe feh þat is us. bitaht to witene. Ich
 habbe þeruore sar care for ich iseo seið warschipe hu þe unwhiht
 wið his ferd ase liun iburst. 3eað² abuten ure hus sechinde³ 3eorn-
 liche hu he hit forswolhe. *ant* tis ich mei seið warschipe warnin
 ow of his lað *ant* for his wrenches. ah ich ne mei nawt azeines
 his strengðe. Do nu quod⁴ strengðe. warschipe suster þat te
 limpet to þe *ant* warne us of his wiheles. for⁴ of al his strengðe
 ne drede we nawiht. for nis his strengðe noht wurð bute hwer
 se he ifindeð eðeliche. *ant* wake unwarnede of treowe bileaue.
 þe apostle seið. Etstont. þen feont. *ant* he flið anan riht. schulde
 we þenne fleon him ! 3enis godd ure scheld. *ant* alle beoð ure
 wepnen of his deore grace. *ant* godd is on⁵ ure half. *ant* stont bi
 us ifehte. 3ef he schute towart me wið weole *ant* wunne of þe
 world. wið este of flesches lustes. of þulliche nesche wepnen ich
 mahte carien summes weis. ah ne mei me na þing hearðes
 offearen. ne nowcin. ne na wone⁶ falsi min heorte ne wursi mi
 bileaue towart him þat 3eueð me alle mine strengðen. For ba
 me ah. quod⁷ meað. *ant* for heart⁷ of nowcin. *ant* for wone of
 wunne dreden. *ant* carien for moni for to muchel heard of wa
 þat he dreheð. for3et ure lauercd. *ant* ma þah for nesche *ant* for
 flesches licunge for *3emeð ham ofte. bituhhen heard *ant* nesche.
 bituhhe wa of þis world *ant* to muche wunne. bituhhe muchel
ant lutel is in each worldlich þing þe middel wei 3uldene. 3ef we
 hire haldeð þenne gawe sikerliche ne þerf us nowðer for deað ne
 for deouel dreden. hwet se beo of hearðes ne drede ich nawiht
 nesches for ne mei na wunne. ne na flesches licunge ne⁸ licomlich
 este bringe me ouer þe midel of mesure. *ant* of mete. Riht-
 wissnesse spekeð nu. Mi suster ha seið warschipe þe haueð wit.
ant schad bituhhe god. *ant* uuel. *ant* wat hwet is in each þing
 to cheosen *ant* to schunien ! readeð us *ant* leareð forte 3eme
 lutel alle fallinde þing. *ant* witen warliche þeo þe schulen á lesten.
ant seið as ha soð seið þat þurh unweotenesse⁹ ne mei ha nawt
 sunegin. *ant* tah nis nawt siker of þe unwihtes strengde as þeo
 þe halt hire wac þah ha beo muche wurð. *ant*¹⁰ ure alre ehnen
 demeð hire unmihti onont hire seoluen to etstonden wið his.

* [Fol. 80^{re}.]¹ wurcheð.
I can guard
you against
wiles of the
devil.

² geð.

³ sechinde in
3ong.⁴ from for to
nawiht
omitted.

⁵ on ont.

Strength says
that she fears
only worldly
prosperity.

⁶ MS. wode.

Moderation
fears worldly
poverty and
hardships.

⁷ hard.

* [Fol. 80^{ve}.]The mean
between two
extremes is
the golden
way.

⁸ ne of.

Equity praises
the words of
Prudence.⁹ unwit-
nesse.

¹⁰ to.

as the wise (do). My sister Strength is very bold, and saith that no hardships may frighten her ; but yet she would not trust on her own weapons, but on God's grace, and that I deem to be right and wisdom so to do. My third sister, Moderation, speaketh of the middle path, between right and left, that few can observe ; and saith, that in prosperity (softness) she is bold, and hardships may terrify her, and therefore boasteth she of no confidence, and doth as the wise (do). My business is to act and to decide equitably ; and I deem myself so that I, through myself, may do it (sin) not ; for all the good that we have here is of God. Now it is right, then, that we deem ourselves ever weak to guard and to keep ourselves in safety, or to hold fast any good without God's help. The righteous God will that we deem ourselves poor and low, though we be never such, for then he deemeth us of much worth and good, and esteems us as his daughters. For though my first sister is aware of each evil, and my second sister is strong against everything injurious, and my third (sister is) temperate in all kinds of pleasures, and I act and decide rightly ; except we be mild (meek) with all this, and esteem ourselves weak, God may rightly condemn us for all this, through our pride, and therefore is it a right doom (decision) that we for all our good thank Him alone." Wit, the husband, God's constable, hears all their words, and thanks God earnestly with very glad heart for so rich a loan as are these sisters his four daughters, that he hath lent him as a help to guard well and protect his castle and God's precious fee, which is enclosed therein. The wilful housewife keeps herself quiet ; and all that household, that she was accustomed to draw after her, turn then faithfully to Wit, their lord (master), and to these four sisters. For a while Prudence again speaketh, and saith, "I see a messenger coming, very glad in cheer, fair and joyful, and lovely attired." "Let him in," saith Wit ; "if God will, he bringeth us glad tidings, and that we have much need of, for Fear, death's messenger, hath with his (tidings) terrified us very much withal." Prudence lets him in, and he greeteth Wit the lord and afterwards all the household with a laughing cheer ; and they return him his greeting, and all are, it seems to them, relieved and gladdened by his appearance ; for all the house shineth and shimmereth (glistens) with his light. He asketh them if they would like to hear him a while. "Yea," quoth Righteous-

turnes *ant* deð ase þe wise. Mi suster strengðe is swiðe bald, *ant* seið *þat*¹ nawiht hearðes ne mei hire offearen. ah þah ha ne trust nawt ou hire ahne wepnen ! ah deð o godes grace *ant þat* ich demi riht *ant* wisdom to donne. Mi þridde suster meað spekeð of þe middel sti. bituhhe riht *ant* luft *þat* lut cunnen halden. **ant* seið i nesche ha is bald. *ant* heard mei hire offearen. *ant* for þi ne ȝelpeð ha of na sikernesne *ant* deð as þe wise. Mi meoster is to do riht forte demen *ant*² ich deme me seolf *þat* ich þurh me ne do hit nawt ! for al *þat* god is of godd *þat* we her habbeð. Nu is riht þenne *þat* we demen us seolf eauer unmihtie to werien *ant* to witen us oðer ei god to halden wið ute godes helpe. Þe rihtwise godd wule *þat* we demen us seolf eðeliche *ant* lahe. Ne beo we neauer swucche ! for þenne demeð he us mucche wurð. *ant* gode *ant* halt for his dehtren. for þah mi forme suster war beo of euch uuel. *ant* min oðer strong beo to ȝeines euch nowcin ! *ant* mi þridde meaðful in alles cunnes estes ! *ant* ich do riht *ant* deme. bute we wið al þis milde beon *ant* meoke ! *ant* halden us wake. godd mei mid rihte fordemen us of al þis þurh ure prude. *ant* for þi is riht dom þet we al ure god þonkin him ane. Wiit þe husebonde godes cunestable hereð alle hare sahen *ant* þonkeð god ȝeorne wið swiðe glead heorte of se riche lane as beoð þeos sustren his fowr dehtren *þat* he haueð ileanet him on helpe forte wite wel *ant* werien his castel. *ant* godes deorewurðe feh. *þat* is biloke prinne. Þe willesfule husewif halt hire al stille. *ant*³ al *þat* hird *þat* ha wes i unwet to dreaien⁴ after hire ! turneð *ham treowilliche to wit hare lauerd. *ant* to þeos fowr sustren. Vmben ane stunde spekeð eft warschipe. *ant* seið ich iseo a sonde cumen swide gledd icheret. feier *ant* freolich *ant* leofliche aturnet. let him in seið wit ȝef godd wule he bringeð us gleade tidinges. *ant* *þat* us were mucche neod. for fearlac deaðes sonde haueð wið his ! offearet us swiðe mid alle. warschipe let him in. *ant* he gret wit þen lauerd. *ant* al *þat*⁵ hird seoðen. wið lahhiude chere. *ant* ha ȝeldeð him his gretunge. *ant* beoð alle ilihtet *ant* igleadet ham þuncheð of his on-sihðe. for al *þat* hus schineð. *ant* schimmeð of his leome. he easkcð ham⁶ ȝef ham biluueð to heren him ane hwile. ȝe quoð ha rihtwisnesse.

Strength is praised for trusting in God,

¹ *þat* ha.

and Moderation for not being too confident.

* [Fol. 81^{ro}]

Equity's advice to the three sisters.

² to don riht *ant* riht fon *ant* demen.

Wit thanks God for the loan of the three sisters.

³ *þat*.

⁴ dreien.

* [Fol. 81^{vo}.]

Prudence announces the coming of another messenger,

⁵ his.

who gladdens them all by his appearance.

⁶ omitted.

ness, "it pleaseth us well, and it is well and right that we listen to thee attentively." "Hearken now then," he saith, "and truly understand that I am the messenger of mirth, and the admonition of eternal life, and am called the 'Love of Life,' and I come straight from heaven where I have seen now and oft before the bliss that no man's tongue may tell of. The blessed God saw you terrified and somewhat cast down through what Fear told you of death and of hell, and hath sent me to gladden you, not because that it is not all truth that he hath said, and that shall all evil men experience and find (true). But ye, with the help of God, need not fear anything, for he that sitteth on high is your help, and he is the all-ruling one who hath you in his keeping." "Ah!" saith Prudence, "welcome Love of Life; and for the love of God himself, if thou ever saw him, tell us somewhat of him and of his eternal bliss." "Yea, truly," quoth Love of Life, the messenger of mirth, "I have seen him oft, yet not as he is, for against (compared with) the brightness and the light of his countenance the sun-gleam is dark and seemeth a shadow; and therefore I was not able to look toward nor behold the gleam of his countenance, except through a bright mirror between me and him, that shielded my eyes. So have I often seen the holy Trinity, Father, Son, and Holy Ghost, three and indivisible. But only for a little while was I able to endure the gleam, but somewhat (longer) I was able to behold our Lord Jesu Christ, God's Son, that redeemed us on the cross—how he sits blissful on the right hand of his Father, who is almighty, and ruleth in that eternal life without cessation. So marvellous is his beauty that the angels are never satiated in beholding him. And moreover I saw plainly the places of his wounds, and how he showeth them to his Father, to make known how he loved us, and how he was obedient to him who sent him thus to redeem us, and he (Christ) beseecheth him ever for mankind's heal (salvation). After him I saw on high, above all heavenly (hosts), the blessed Virgin his mother, called Mary, sitting on a throne so very bright, adorned with gems, and her face so joyful that every earthly light is darkness in comparison with it. There I saw how she entreats her precious Son so earnestly and so inwardly (truly) for those that serve her, and he grants her blithely all that she beseecheth. When I could no longer endure that light, I looked towards the angels and archangels

wel us biluueð hit. *ant* wel is riht þat we þe liðeliche lustnin.

Hercnið nu þenne he seið. *ant* ȝeornliche understondeð. [I]ch am murðes sonde. *ant* munegunge¹ of eche lif. *ant* liues luue i haten *ant* cume riht from heouene þat ich habbe isehen nu *ant* ofte ear þe blisse þat na monnes tunge ne mei of tellen. þe iblescede godd iseh ow offruhte. *ant* sumdel drupnin² of þat fearlac talde of deað. *ant* of helle. *ant* sende me to gleadien ow. nawt for þi þat hit ne beo al soð þat he seide. *ant* þat schulen alle uuele fondin. *ant* ifinden. Ah ȝe wið þe fulst of godd ne þurue na þing dreden for he sit on *heh þat is ow on helpe. *ant* is al

wealdent þat haueð ow to witene. **A** seið warschipe welcume liues. luue. *ant* for þe luue of godd seolf ȝef þu eauer sehe him : tele us sumhwet of him. *ant* of his eche blisse. ȝe iseoð quod liues luue : Murhdes sonde. Ich habbe isehen him ofte nawt tah als wa as he is : for aȝein þe brihtnesse *ant* te liht of his leor. þa sunne gleam is dosc. *ant* þuncheð aschadewe³. *ant* for þi ne mahte ich nawt aȝein þe leome of his wlite lokin ne bihalden : bute þurh a schene schawere⁴ bituhhe me *ant* him þat schilde mine ehnen. Swa ich habbe ofte isehen þe⁵ hali þrumnesse⁶. feader *ant* sune. *ant* hali gast. þreo an unto-dealet. ah lutle hwile ich mahte þolie þe leome. ah summes weis ich mahte bihalden ure lauerd ihesu crist godes sune þat bohte us o rode. Hu he sit blisful⁷ on his feader riht half þat is al wealdent rixleð i þat eche⁸ lif bute linnunge. se unimete feier : þat te engles ne beoð neauer ful on him to bihalden. *ant* ȝet ich iseh etscene⁹ þe studen of his wunden. *ant* hu he schaweð ham his feader to cuðen hu he luuede us *ant* hu he wes buhsum to him þe sende him swa to alesen us *ant* bisecheð him a for moncunnes heale.

Efter him ich iseh on heh ouer alle heouenliche þe eadi meiden his¹⁰ moder marie i-nempnet sitten in *a trone se swiðe briht wid ȝimmes i-stirret. *ant* hire wlite se weoleful¹¹. þat euch eorðlich liht : is þeoster þe[r] o ȝeines. þear ich iseh as ha bit hire deore wurðe sune se ȝeornliche. *ant* se inwardliche for þeo þat hire seruð. *ant* he hire ȝetteð blideliche al þat ha bi secheð. **P**et liht þa ich ne mahte lengre polien¹² : Ich biseh to þe engles *ant* to þe archangles *ant* to þe oðre : þe beoð buuen ham. iblescede¹³

He says that he is called Love of Life, and comes straight from heaven.

¹ munege.

² durncin.

* [Fol. 82^{ro}.]

Prudence beseeches him to tell them somewhat of God and of heaven.

³ þuncheð dosc. *ant* as aschadewe.

⁴ schadewe.

The Love of Life tells how he saw the Holy Trinity

⁵ him. þe.

⁶ or þrumnesse.

and the Son of God sitting at the Father's right hand.

⁷ wunderful.

⁸ riche.

⁹ ȝet is

eðsene.

I saw, he says, the holy Maiden, his mother, sitting on a bright throne,

¹⁰ ant.

* [Fol. 82^{vo}.]

¹¹ meinful.

and the angels and archangels;

¹² na mare of hire iþolien.

¹³ iblesce.

and to the others that are above them, blessed spirits who are ever before God and ever serve him, and sing ever unweariedly. Nine hosts there are, but how they are ordered and severally placed, one above the other, and each one's duties, would be long to tell. So much mirth I had of the sight that I was unable for a long while to look elsewhere. After them I looked towards the patriarchs and the prophets, who make such mirth because they are now in that same land of bliss, which they had afar wept for previously on earth, and they see now all that become verified which they had long before prophesied of our Lord, as he had showed them in spiritual vision. I saw the Apostles (that were) poor and low on earth, filled and possessed all with extraordinary blisses, sitting on thrones, and all that is high in this world under their feet, ready to judge, in the day of doom, kings and kaisers, and all kindreds of all kinds of nations. I beheld the martyrs and their marvellous mirth, who suffered here tortures and death for our Lord, and esteemed lightly all kinds of harms and earthly torments as compared with the bliss to come that God manifested to them in their hearts. After them I beheld the assembly of confessors, who lived in good life and died holy, that shine, as do the stars, in the eternal bliss and see God in his glory, who hath wiped all tears from their eyes. I saw the shining and bright company of the blessed maidens most like to angels, and most participating with them in their blisses and joys ; who living in the flesh surpass the laws of the flesh and overcome nature, who lead a heavenly life on earth, and so they win their mirth and their bliss. The beauty of their features, the sweetness of their song, no tongue may tell. All sing who are there, but their song none may sing but they. So sweet a smell followeth them whithersoever they go, that one might live ever by the sweetness. Whomsoever they intercede for is certainly saved ; for at their prayers God himself ariseth, who sitting heareth all the other saints." "Very much," quoth Prudence, "pleaseth us what thou sayest ; but now thou hast so well spoken of every order of the blessed severally, say to us somewhat now what bliss is common to all alike." And the Love of Life answereth her, "The common bliss is sevenfold—length of life, wisdom and love, and because of the love a gladness without measure (bounds), pleasant songs of praise, lightness (or swiftness), and security is the seventh." "Though I," saith Prudence,

gastes þe beoð a biuore godd *ant* seruið him eauer. *ant* singeð a unwerjeð. Nihe wordes þer beoð. ah¹ hu ha beoð i-ordret

nine hosts of
angels,
¹ *ant*.

ant sunderliche isette. þe an buue þe oðre. *ant* euchanes meoster were long to tellen. Se mucche murhðe ich hefde on hare on

sihðe: þat ne mahte ich longe hwile elles hwider lokin. *Efter* ham ich iseh towart te patriarches. *ant* te prophetes þe makied swuch murhðe þat ha aren nuðe i þat ilke lont of blisse þat ha

and the holy
patriarchs and
prophets.

hefden of feor igret ear² on eorðe *ant* seoð nu al þat isoðet. þat ha hefden longe ear icwiddet of ure lauere as he hefde ischawed

² *igreiðet*.

ham igastelich sihðe. Ich iseh þe apostles poure³. *ant* lah on eorðe. ifullet *ant* bizoten al of unimete blisse sitten i trones. *ant*

I saw also the
Apostles
sitting on
thrones.

al under hare uet þat heh is i þe worlde. ȝarowe forte demen i þe

³ þat poure
weren.

dei of dome kinges *ant* keiseres. *ant* alle cunreadnes⁴ of alle

⁴ *cunredes*.

cunnes ledenes. *Ich biheolt te Martyrs. *ant* hare unimete

I beheld the
martyrs,
* [Fol. 83^{re}.]

murhðe þe þoleden her pinen. *ant* deað for ure lauere. *ant* liht-

liche talden to alles cunnes neowcins. *ant* eorðliche tintreohen

aȝeines þe blisse þat godd in hare heorte schawede ham to cumene.

Efter ham ich biheolt þe cunfessurs hird þe liueden igod lif. *ant*

the holy
confessors,

haliche deiden. þe schineð as doð steorren ipe eche blissen. *ant*

seoð⁵ godd in his wlite þat haueð alle teares iwipet of hare ehnen.

⁵ *iseoð*.

Ich iseh þat schene. *ant* þat brihte ferreden of þe eadi meidnes

and the holy
company of
virgins.

ilikest towart engles. *ant* feolohlukest wið ham blissin *ant*

gleadien. þe libbinde iflesche ouergað flesches lahe *ant* ouercumeð

cunde þe leadeð heouenlich lif in eorðe as ha wunieð hare murhðe.

ant hare blisse. þe feierlec of hare wlite. þe swetnesse of hare

song: ne mei na tunge tellen. Alle ha singeð þe⁶ þer beoð. Ah

⁶ *from þe to
singen omit-
ted*.

hare song ne mahe nane buten heo singen. Se swote smal ham

folheð hwider se ha wendeð. þat me mahte libben aa bi þe swot-

nesse. hwam se heo bisecheð fore: is sikerliche iborhen. for

Whomsoever
they intercede
for is saved.

aȝein hare bisocnen: godd him seolf ariseð þat alle þe oðre

⁷ *he walden*.

halhen⁷ sittende ihereð. Swiðe wel quod warschipe likeð us þat

⁸ *euchan to*.

tu seist. Ah nu þu hauest se wel iseið of euch a⁸ setnesse: of þe

seli sunder-lepes sumhwet sei us nu hwuch blisse is to alle iliche

meane: *ant* liues luue hire ondsweðeð. *þe imeane blisse is

* [Fol. 83^{vo}.]

seouenfald. lengðe of lif. wit. *ant* luue. *ant* of þe luue a gleadunge.

Description of
the bliss
shared by all
in heaven.

wið-ute met murie. loft song. *ant* lihtschipe. *ant* sikernesne. is

“understand somewhat of this, thou must reveal this more plainly, and explain to these others.” “And it shall be so, Prudence,” saith Love of Life, “as thou desirest. They live ever in a splendour that is sevenfold brighter and clearer than the sun, and ever in a strength to perform, without any toil, all that they wish, and evermore in a state, in all that ever is good, without diminution, without anything that may harm or ail, in all that is ever soft or sweet. And their life is the sight of God and the knowledge of God, as our Lord hath said. ‘That is eternal life,’ he said, ‘to see and know the true God and him that he hath sent, Jesus Christ our Lord, for our redemption.’ And they are therefore, like him, in the same form that he is, for they see him as he is, face to face. They are so wise that they know all God’s counsels, his mysteries, and his dooms (judgments), which are secret and deeper than any sea dingle. They see in God all things, and learn concerning all that is and was and ever shall be, what it is, why and whereto, and whereof it began. They love God without measure, because they understand how he hath done by them, through his great goodness, and how they ought to requite his precious mercy, and each one loveth another as much as himself. So glad they are of God that all their bliss is so great that no mouth may make mention of it, nor any speech discourse of it. Because that each one loveth another as himself, each one hath of another’s good (bliss) as much joy as of his own. By this ye may see and know that each one severally hath as many joys as they are many in number ; and each of these same joys is to every one as great a joy as his own in particular. Yet above all this, since each one loveth God and then all the others more than himself, the more glad are they of God[’s bliss], without any ailing (grief), and that of all the others than of his own joy. Take heed now then, if the heart of no one is ever able to contain in herself her own special joy, so marvellously great is the one bliss, how shall she accept so many and so great blisses ? Therefore our Lord said to those that had pleased him, *Intra in gaudium Domini sui*—‘Go,’ quoth he, ‘into thy Lord’s bliss.’ Thou must go therein altogether and be altogether possessed therein, for in thee may it in nowise enter. Thereof they praise God, and ever unwearied, ever

þe seoueðe. þah ich þis seið warschipe sumdel understonde : þu most unwreo þis witerluker *ant* openin to þeos oðre. *ant* hit schal beon seið lues luue warschipe as þu wilnest. **H**a luueð *ā* in awlite. *þat* is brihtre seoueualeð. *ant* schenre þen þe sunne. *ant* eauer in a strengðe to don buten euch swinc al *þat* ha wulleð. *ant* eauer mare in a steal in al *þat* eauer god is wið ute wonunge. wið uten euch þing *þat* mahe hearmin¹ oðer eilin. in al *þat* eauer is. softe oðer swote. *ant* hare lif is godes sihðe. *ant* godes . . .² cnawlechunges as ure lauerd seide. *þat* is *quod* he³ eche lif to seon *ant* cnawen sod godd. *ant* him *þat* he sende ihesu crist ure lauerd to ure alesnesse *ant* beoð for þi ilich him ipe ilke wlite *þat* he is. for ha seoð him as he is. nebbe to nebbe. **H**a beoð se wise *þat* ha witen alle godes reades. his runes *ant* his domes⁴ þe derne beoð. *ant* deopre þen eni sea dingle. ha seoð igodd alle þing. *ant* witen of al *þat* is *ant* wes *ant* eauer schal iwurden. hwet hit beo. hwi. *ant* hwerto *ant* hwer of hit bigunne⁵. **H**a luueð god wið ute met. for *þat* ha understondeð hu he haueð bi ham idon þurh his muclele godlec *ant* hwet ha ahen his deorewurde milce to zelden. *ant* euch an luueð oðer ase muchel as him seoluen. **S**e gleadeð ha beoð of godd : *þat* al is hare blisse. se muchel **þat* ne mei hit munne na muð. ne spealie na speche for þi *þat* euchan luueð oðer as him seoluen. Euchan haueð of odres god ase muche murhðe as of his ahne⁶. bi þis 3e mahen seon *ant* witen. *þat* euchan haueð sunderlepes ase feole gleadschipes : as ha beod monie alle. *ant* euch of þe ilke gleadschipes is⁷ to eauer euch an ase muche gleadunge : as his ahne sunderliche. 3et ouer al þis. hwen euchan luueð godd mare þen him seoluen. *ant* þen alle þe odre : mare he gleadeð of godd wið uten ei etlung⁸ þen of his ahne gleadunge. *ant* of alle þe oðres. Neomeð nu þenne 3eme 3ef neauer anes heorte ne mei in hire [und]⁹ eruon hire ahne gleadunge sunderliche [iseide. so unim]ete muchel is þe¹⁰ anlepi blisse. *þat* ha nimeð i[n] hi[re] þus monie. *ant* þus muclele. for þi seide ure lauerd to þeo þe him hefden icwemet. *Intra in gaudium. et cetera.* Ga *quod* he in to þi lauernes blisse¹¹. þu most al gan þrin. *ant* al beon bigotten þrin for in þe ne mei hit nanesweis¹² neomen in. her of ha herieð godd *ant* singeð

They live in a glory seven times brighter than the sun.

¹ hearm.

² a word erased here in MS.

³ he seið.

Eternal life is the sight of God.

They know all God's secret counsels.

⁴ godes runes. *ant* his reades.

They love God without measure.

⁵ beginne.

* [Fol. 84r.]

⁶ as him seoluen.

⁷ beoð.

Each loves other better than himself.

⁸ ei eilung.

⁹ MS. torn.

¹⁰ þen.

The bliss is so great that they go into it—it cannot enter them.

¹¹ lus.
¹² o name wise.

alike joyful, they sing this song of praise, *Beati qui habitant, &c.*—Blessed are those, O Lord, who dwell in thine house ; they shall praise thee, world without end. They are all as light and as swift as the sun-gleam that shooteth from east unto west as thine eyelid openeth and shutteth ; for wheresoever the spirit will be there is the body at once without delay, for nothing may withstand them, for one is mighty enough to do all that he desires, yea, to make heaven and earth quake with one of his fingers. Sure they are of all this life, of this wit, of this love, and the joy thereof, and of this bliss, which shall never more become less or be impaired, nor come to an end. This little I have said of what I saw in heaven, but neither saw I all, nor of what I saw can I tell the half.” “Truly,” quoth Prudence, “well we understand that thou hast been there and truly hast spoken thereof, according to thy sight ; and well is him that is prudent and takes forethought how he may best keep his house, in which is God’s treasure, against God’s enemy who warreth ever against it with immorality, for that shall bring him thither where he shall participate and enjoy all that thou hast spoken of, and a-hundredfold more of bliss without any sorrow.” Quoth Strength, “Since it is so, what may separate us from the God and hold us back then ? I am confident in God that neither life nor death, nor woe nor weal, shall separate us and his love. But all this he hath prepared for us, if we as true treasurers guard well his treasure which is entrusted to us to be kept, as we shall full well under his wings.” Quoth Prudence, “Cast out Fear, our foe ; it is not right that one house hold these two : for where Mirth’s messenger is and true love of eternal life. Fear is a fugitive.” “Now, Fear, go out,” quoth Strength, “thou shalt no longer remain in our quarters.” Quoth (Fear), “Now what I have said I have said all for your good, and though it was not pleasant, yet my tale was not less true nor less needful to you than that of Mirth’s messenger, though it may not be so delightful nor so pleasant.” (Quoth Moderation), “Each of you hath his time to speak, nor is the tale of either of you to be shunned (disregarded) at its proper time. Thou, warner of woe, he telleth of weal. Much need is there that we should attentively listen to both of you. Flit (depart) now, Fear, while the Love of Life is herein. Bear with even heart the doom of Righteousness, for thou shalt full blithely be received herein, as often as Love of Life ceaseth to speak.

á un werget eauer iliche lusti in þis loft songs. as hit iwriten is. *Beati qui habitant. et cetera.* Eadi beoð þeo lauerd. þe ipin¹ hus wunieð ha schulen herien þe from [worlde into worlde]. **H**a beoð alle ase li[hte *ant* as swifte as þe sunne] gleam þe sc[heot from est into west. ase þin] *ehe-lid tuneð ant openeð for hwer se eauer þe gast wule þe bodi is anan riht wið utē lettunge. for ne mei ham na þing azeines etstonden. for euch an is al² mihti to don al þat he wule. 3e makie to cwakien heouene ba *ant* eorðe wið his an finger. **S**ikere ha beoð of al þis of pulli lif. of pulli wit. of pulli luue *ant*³ gleadunge þrof. *ant* of pulli blisse. þat hit ne me neauer mare lutlin ne wursin. ne neome nan ende. þis lutle ich habbe iseid of þat ich iseh in heouene ah nower neh ne neh ich al. ne þat 3et þat ich [iseh. ne] ne con ich half⁴ tellen. **W**iter-[liche quoð] warschipe. wel we understondeð þat tu hauest ibeo þear *ant* soð hauest iseid trof. efter þi silðe. ant wel is him þat is war. *ant* bisið him hu he mahe beast halden his hus þat godes tresor is in azeines godes unwine þe weorreð þer towart a wið unþeawes. for þet. schal bringen him þider as he schal. al þis þat tu hauest ispeken of an⁵ hundret siðe mare of blisse buten euch bale⁶ folhin *ant* ifinden. *Quoð* strengðe hwen hit swa is : hwet mei tweamen us from godd *ant* hald[en us þeonne. ih] am siker ine godd. [þat ne schal lif ne deð : ne wa] ne wunne nowðer [to dealen us ant his luue. ah al þis] us haueð igarc[ket 3ef we as treowe tresures witeð wel his tresor þat is bitaht us to halden. as we schulen ful wel under his wengen. **W**arpeð ut quoð warschipe : farlac ure fa. nis nawt riht þat an hus halde þeos tweien. for þe as murðes sonde is : *ant* soð luue of eche lif. farlac is fleme. nu ut quoð strenðe farlac ne schaltu na lengere leuen in ure ende. nu quoð ich seide for god al þat ich seide. *ant* þah hit muri nere nes na lessere mi tale þen wes murhðes sondes ne unbihefre to ow. þah hit ne beo so licwurðe ne icweme. Eiðer of ow haueð his stunde to speokene. ne nis incker noðres tale. to schunien in his time. þu warnest of wa. he telleð of wunne. mucche neod is þat me ow ba 3eornliche hereni. Flute nu farlac þah. hwil liues luue is herinne. *ant* pole wið efne heorte þe dom of rihtwisnesse. for þu schal[t]. ful bliðeliche beon

They have great strength, and live in perfect security.

¹ in þis.

* [Fol. 84v^o.]

² aa.

³ a.

Happy is he who keeps safe God's treasure. The words of Prudence.

⁴ al.

⁵ ant.

Strength says that nothing shall separate them from God.

⁶ wið uten balesið.

⁷ Bodl. MS. 34 ends here.

Prudence proposes that Fear should be cast out.

Moderation addresses the two messengers.

Now is Will the housewife quite still ; and she who erewhile was so wilful, is now wholly subject to the direction of Wit, who is the husband. And all the household keep themselves still, who were wont to be untoward, and to do after the will of their mistress, and not after Wit ; they listen now to his lore, and each one endeavours to do what befalleth him to do, through these two messengers whom they have heard, and as the four sisters have taught in addition thereto, for against each vice's entrance is ward to be kept and guarded faithfully. Thus ought each man to think often and frequently, and with such thoughts to arouse his heart, which in negligent sleep forgetteth its spul's heal, after (the words of) these two messengers, and from the sight of hell to look to the bliss of heaven—to have fear of the one and love to the other, and to lead himself and his hinds, that is, all his limbs, not after (that which) Will, the untoward mistress, and his (own) lust teacheth, but after what Wit desireth, who is the husband that disciplines and instructs, so that Wit should ever go before and teach Will after him to perform all that he ordains and commands to be done ; and with the four sisters, which are the four cardinal virtues, Prudence, Strength in God, Moderation, and Righteousness, to guard God's treasure, that is, his own soul in the house of the body, from the thief of hell. Such thoughts make a man to flee all vices and inflame his heart towards the bliss of heaven, which may our Lord give us through his holy mercy, that with the Father and the Son and the Holy Ghost reigneth in trinity ever without end. Amen !

Par seinte charite pray a pater noster for John who wrote this book !

Whoso hath read this writing
 And Christ hath so (thereby) prospered him,
 I pray, *par seinte charite*,
 That ye pray often for me
 A *Pater noster* and *Ave Maria* ;
 That I may so lead my life
 And well please our Lord,
 In my youth and in my old age,
 That I may yield my soul to Jesus Christ. Amen.

under-fon in as ofte as liues luue stinteð¹ forto spekene. **N**v is ^{1MS. stutteð.}
 wil þat husewif al stille. þat er wes so willesful. Al ituht efter
 wittes wissunge þat is husebonde. *ant* Al þat hird halt him stille. ^{The whole household now become subject to Wit.}
 þat wes i-wunet to beon fulitohen *ant* don efter wil hare lefdi.
 Ant nawt efter wit! lustneð nu his lare. *ant* fondeð euer euchan
 efter þat him limpeð to. þurh þeos twa sonden. þat ha i-herd
 habbeð. *ant* þat fowr sustren lerden þruppe for euch unþeawes
 inþong his warde te witene. ant te warden treowliche. **Þ**vs ah
 mon te þenchen ofte Ant ilome. Ant wið þulliche þohtes awec-
 chen his heorte. þe islep of ȝemeles for-ȝet hire sawle heale. efter
 þeos twa sonden. From helle sibðe biseon! to þe blisse of
 heouene. To habben farlac of þat an! luue toward þat oðer.
 ant leaden him ant hinen. þat beoð his limen alle. nawt efter
 wil þe untohe lefdi *ant* his lust leareð. ah efter þat wit wule þat
 is husebonde tuhten *ant* teachen þat wit ga euer biuore ant
 teache wil efter him. to al þat he dihteð *ant* demeð to donne.
 ant wið þe fowr sustren! þer fore þe fowr heued þeawes. War-
 schipe. Strence in godd. Ant Með. Ant Rihtwisnesse. witen godes
 treosor þat is his ahne sawle. iþe hus of þe bodi! from þe þeof of
 helle. þulli þoht makeð mon te fleon alle unþeawes ant ontent his
 heorte toward þe blisse of heouene. þat ure lauerd ȝeue us þurh
 his hali milce þat wið þe feder. ant e sune *ant* e hali gast rixleð
 in þreo had á buten ende. AMEN.

Each man should attend to the words of the two messengers,
and guard his soul from the thief of hell.

Par seinte charite biddeð a pater noster for iohan þat þeos boc
 wrat.

Pray a paternoster for John who wrote this book,

Hwa se þis writ haueð ired.

Ant crist him haueð swa isped.

Ich bidde þar seinte charite.

Þet ȝe bidden ofte for me.

Aa pater noster. ant aue marie.

Þet ich mote þat lif her drehen.

Ant ure lauerd wel icwemen.

I Mi ȝuheðe *ant* in min elde.

Þet ich mote ihesu crist mi sawle ȝelden.]

so that he may lead a good life here and yield his soul to Christ at death.

AMEN.

XXIX.

THE WOOLING OF OUR LORD.

Jesu, sweet Jesu, my love, my darling, my Lord, my Saviour, my honey-drop (nectar), my balm! sweeter is the remembrance of thee than honey in the mouth. Who is there that may not love thy lovely face? what heart is there so hard that may not melt at the remembrance of thee? Ah! who may not love thee, lovely Jesu? For within thee alone are all the things united that ever may make any man worthy of love to another. Beauty, and lovesome face, flesh white under clothing make many a man the rather and the more to be beloved. Gold and treasures and wealth of this world cause some to be beloved and praised. Others (are loved) for their generosity and liberality, that prefer graciously to give than niggardly to withhold. Some (are loved) for their wit and wisdom and worldly prudence, and others for might and strength, (so as) to be distinguished and brave in fight for to maintain their rights. Some are loved for their nobility and highness of birth, others for virtue, and politeness, and faultless manners. Some for kindness, and meekness, and goodness of heart and deed; and yet, above all this, nature causes friends of kin to love one another. Jesu, my precious darling, my love, my life, my beloved, my most worthy of love, my heart's balm, my soul's sweetness, thou art lovesome in countenance, thou art altogether bright. All angel's life is to look upon thy face, for thy cheer is so marvellously lovesome and pleasant to look upon, that if the damned that well (boil) in hell might eternally see it, all that torturing pitch would appear but a soft warm bath; for, if it might be so, they had rather well (boil) evermore in woe and evermore look upon that blissful beauty, than be in all bliss and forego the sight of thee. Thou art so sheen (bright) and so white, that the sun would be pale if it were compared to thy blissful countenance. If I then will love any man for fairness (beauty) I will love thee, my dear life, mother's fairest son. Ah, Jesu, my

XXIX.

HER BIGINNES þE WOYUNGE OF URE LAUERD.*

* MS. Cotton
Titus D. 18.

Ihesu swete ihesu. mi druð. mi derling. mi drihtin. mi healend.
 mi huniter. mi haliwei. Swetter is munegunge of þe þen
 mildeu o muðe. Hwa ne mei luue þi luweli leor? Hwat herte
 is swa hard þat ne mei to-melte i þe munegunge of þe? Ah hwa
 ne mei luue þe luweliche ihesu? for inwið þe ane arn alle þe
 þinges igedered þat cauer muhen maken ani mon luuewurði
 to oðer. feirnesse and lufsum neb. flesch hwit under schrud makes
 moni mon beo luued te raðer. and te mare. Summe gold and
 Gersum and ahte of þis worlde makes luued and heried. Sume:
 fredom and largesce þat leuc is menskli to ȝiuen þen cwedli to
 wið halde. Summe: wit and wisdom and ȝapschipe of werlde.
 Summe: mahit and strengþe to beo kid and kene ifiht his
 riht for to halde. Summe: noblesce. and hehnesse of burðe.
 Summe: þeaw. and hendeleic and lastelese* lates. Summe:
 menske and mildeschipe and debonaite of herte and dede.
 And ȝette ouer al þis: kinde makes sibbe frend echan to luuen
 oðer. Nu mi derewurðe druð. mi luue. mi lif. mi leof.
 mi luueleuest. mi heorte haliwei. mi sawle swetnesse. Þu art
 lufsum on leor. þu art al schene. al engles lif is ti neb to bihalden.
 for þi leor is swa unimete lufsum and lusti on to loken: þat ȝif
 þe forwariede þat wallen in helle mihten hit echeliche seon:
 al þat pinende pik. ne walde ham þunche bote a softe bekinde
 bað. for ȝif hit swa mihte beon: leuere ham were eaue mare
 in wa for to welle and o þat welefule wlite eaue mar to loken:
 þen in alle blisse beon and forgan. þi sihðe. Þu art swa schene
 and swa hwit: þat te sunne were dosk ȝif hit to þi blisfule bleo
 mihte beo euenet. Þa ȝif þat iwile animon for feirnesse luue:
 luue iwile þe mi leue lif, moder sune feirest. A ihesu mi swete

Jesus pos-
 sesses all the
 qualities
 which make
 him worthy
 of being
 loved.
 The qualities
 for which one
 may be loved.

* [Fol. 127b.]

Christ is
 beautiful and
 bright.

The sun pales
 before him.

sweet Jesu, grant that the love of thee be all my delight. But now I will choose my lemman (beloved) for wealth, for everywhere with chattels one may buy love. But is there any one richer than thou, my beloved, that reignest in heaven, thou that art the renowned kaiser that hast created all this world? for as the holy prophet David says, "The earth is the Lord's and all that fills it, the world and all that lives therein;" heaven with the mirths and the immeasurable blisses, all is thine, my sweet one, and all (this) thou wilt give me, if I love thee aright. I cannot give my love to any man for (the sake of) a sweeter possession. I will hold then to thee, my beloved, and love thee for thyself, and for thy love forsake all other things that might draw and turn my heart from thy love. Ah! Jesus, sweet Jesu, grant that the love of thee be all my delight. But what is wealth and world's weal worth without freedom (liberality)? And who is more free than thou, for first thou didst make all this world and didst put it under my feet, and didst make me lady over all thy creatures that thou didst create on earth, but I miserably lost it through my sins. Ah! lest I should lose all thou gavest thyself for me, to deliver me from (hell-)pain. If I will love then any one for liberality, I will love thee, Jesu Christ, most free beyond all others; for other liberal men give these external things, but thou didst give thyself for me, (so) that thou couldst not withhold thy own heart's blood. A dearer love-token gave never any lemman (beloved) to another. And thou that gavest me first all thyself, thou hast promised me, my beloved, the gift, all to myself, to reign on thy right hand, crowned with thyself. Who is then more generous than thou? who, for largess, is better worthy of being beloved than thou, my dear life? Ah! Jesu, sweet Jesu, grant that the love of thee be all my delight. But largess is worth little when wisdom is lacking. And if that I will love any man for wisdom, there is none wiser than thou, that art called the wisdom of thy father in heaven; for he through thee, that art wisdom, created all this world and ordereth it and divideth it, as it seemeth best. Within thee, my dear love, is hidden the hoard of all wisdom, as the book bears witness. Ah! Jesus, sweet Jesu, grant that the love of thee may be all my delight. But many a man through his strength and bravery also makes himself beloved and esteemed. And is any so hardy as thou art? Nay; for thou alone dreadedst not with thy own dear body to fight against all the awful (terrible) devils of hell; that whichever of them is least loathsome and horrible,

ihesu leue þat te luue of þe beo al mi likinge. Bote nu iwile for ahte lefmon chese for aihwer wið chatel mon mai luue cheape. Ah is ani ricchere þen þu mi leof þat rixles in heuene. þu art kid keiser þat al þis werld wrahtes. for as te hali prophete dauid cwidde. drihtines is te eorðe. *and* al þat hit fulles werld *and* al þat trin wunæð. Heuene wið þe murhðes *and* ta unimete blisses. Al is tin mi sweting. *and* al þu wilt ȝiue me ȝif i þe riht luuie. Ne mai i na man ȝiue mi luue to swettere biȝete. Halde iwile þa to þe mi leof for þe self luue þe seluen. *and* for þi luue leten alle oðre þinges þat min herte fram þi luue mihte drahe *and* turnen. A ihesu swete ihesu leoue þat te luue of þe beo al mi likinge. Bote *hwat is ahte *and* weorlde wele wurð wið-uten fredom? And hwa is frerre þen þu? For first þu mades al þis werld *and* dides hit under mine fet. *and* makedes me lauedi ouer alle þine schaftes þat tu schop on eorðe. Bote Ich hit rewli fordide þurh-hut mine sunnes. Ah lest ine al forlesede þu ȝef þe seluen for me to lese me fra þine þenne ȝif i ani wile for largesce luue? luue iwile þe ihesu crist largest ouer oðre. For oðre largemen ȝiuen þise uttre þinges. bute þu swete ihesu for me ȝef þe seluen. þat tin ahne heorte blod ne cuðes tu wið-halde. Derre druri ne ȝef neauer na lefmon to oðer. And tu þat erst me ȝef al þe seluen? þu hafdes me heht mi lefmon to þe ȝiue al me seluen. to rixlen o þi rihthond crunet wið þe seluen. Hwa is ta largere þen þu. Hwa for largesce is betere wurð to beo luued þen þu mi luue lif. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Bote largesce is lutel wurð þer wisdom wontes. And ȝif þat iwile animon luue for wisdom? nis nan wisere þen þu þat art wisdom cald of þi fader in heuene. For he þurh þe þat wisdom art al þis world wrahte *and* dihteð hit *and* dealeð as hit best semeð. Inwið þe mi leue lif is hord of alle wisdom hid as te bok witnesses. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Bote moni man þurh his strengðe *and* hardischepe ek makes him luued *and* ȝerned. And is ani swa hardi swa artu? Nai. for þu þe ane dreddes nawt wið þin anre deore bodi to fihte aȝaines alle þe ahefulle deuceles of helle. þat hwuch of ham swa is lest laðeliche. *and* grureful.

A man is loved for his riches.

Christ is richer than any man.

*[Fol. 128a.]

Christ is to be loved for his liberality.

He gave himself for sinners,

and withheld not his heart's blood.

Christ is to be loved for his wisdom.

He is the hoard of all wisdom.

Christ is to be loved for his bravery.

if he might, such as he is, show himself to man, all the world would be afraid to behold him alone, for no man may see him and remain in his wits, unless the grace and the strength of Christ embolden his heart. Thou art moreover herewith so immensely mighty that, with thy precious hand nailed on the rood, thou boundest the hell-dogs, and bereftest them of their prey which they had greedily grasped, and held it fast on account of Adam's sin. Thou keen (brave) renowned warrior (champion) robbedst hell-house, and deliveredst thy prisoners, and broughtest them out of the house of death, and leddest them with thyself to thy jewelled (gemmed) bower (hall), the abode of eternal bliss ; wherefore of thee, my beloved, was it truly said, "The Lord is mighty, strong and keen (brave) in battle." And therefore if a stalworth lemmman please me, I will love thee, Jesu, strongest over all, so that thou mayest fell the strong foes of my soul ; and that the strength of thee may help my great weakness, and thy boldness embolden my heart. Ah ! Jesus, sweet Jesu, grant that the love of thee may be all my delight. But noble men and gentle and of high birth often obtain the love of women at a very small cost, for oftentimes many a woman loses her honour through the love of a man that is of high birth ; then, sweet Jesu, upon what higher man may I set my love ? where may I a more gentle (noble) man choose than thee, that art the king's son, that wieldest this world, and art king equal with thy father, king over kings and lord over lords ? and yet with respect to thy manhood born thou wast of Mary, a maiden meekest of mood (mind) ; child of royal birth, of king David's kin, of Abraham's race. No higher birth than this is there under the sun. I will love thee, then, sweet Jesu, as the most gentle (noble) life that ever lived on earth, and also because in all thy life never was any vice found, my dear faultless beloved one ; and that came to thee of (thy) birth and of (thy) nurture, because thou didst ever dwell in the court of heaven. Ah ! my precious lord ; so gentle (noble), and so gracious ; suffer me never to settle my love on churlish things, nor to desire earthly things nor fleshly things in preference to thee, nor to love against thy will. Ah ! Jesus, sweet Jesu, grant that the love of thee be all my delight. Meekness and mildness (humility) make a man everywhere to be beloved ; and thou, my dear Jesus, for thy great meekness was compared to a lamb, because anent all the wrong and the shame that thou sufferedst, and anent all the woe and the painful wounds, thou never openedst thy mouth to grudge (murmur)

mihte he swiuch as he is to monkin him scheawe: al þe world
 were offeard him ane to bihalde for ne mihte na mon him seo
 and in his wit wunie. bute ȝif þe grace *and te strengðe of * [Fol. 128b.]
 crist baldede his heortē. þu art ȝette her wið swa unimete mihti
 þat wið þi deorewurðe hond nailēt on rode: þu band ta helle
 dogges. and reftes ham hare praiē þat tai hefden grediliche
 gripen and helden hit faste for adames sunne. þu kene kidde
 kempe robbedes helle hus. lesedes tine prisuns and riddes ham
 ut of cwalm hus and leddes ham wið þe self to þi ȝimmede bur.
 bold of eche blisse. forþi of þe mi lefmon was soðliche quiddet.
 Drihti[n] is mahti strong and kene ifihte. And for þi ȝif
 me likes stalewurðe lefmon: luue iwile þe ihesu strongest ouer
 alle. þat þi maht felle mine starke sawle fan. and te strengðe of
 þe helpe mi muchele wacnesse. and hardischepe of þe balde min
 herte. A ihesu swete ihesu leue þat te luue of þe beo al mi
 likinge. Ah noble men and gentile and of heh burðe ofte
 winnen luue lihtliche cheape. for ofte moni wummon letes hire
 mensket purh þe luue of wepmon þat is of heh burðe. þenne
 swete ihesu up o hwat herre mon mai i mi luue sette. hwer mai i
 gentiller mon chese þen þe þat art te kinges sune þat tis world
 wealdes. and king and euene wið þi fader. king ouer kinges
 lauerd ouer lauerdes And ȝette onont ti monhad born þu wes
 of marie meiden mildest o mod. kine bearn of burðe. of dauīðes
 kin þe king. of Abrahames streone. Hehere burðe þen þis nis
 nan under sunne. Luue iwile þe þa swete ihesu as te gentileste
 lif þat eauer liuede on eorðe. alswa for in al þi lif neauer na
 leaste nes ifunden. mi deore lefmon lasteles. and tat com þe
 of burðe. and of foster alswa. þu þat eauer wunedest i þe hurd
 of heouene. *A mi deorewurðe druð swa gentile and swa
 hende. ne pole me neauer mi luue nohwer to sette o karlische
 þinges. ne eorðli þing ne fleschli azaines te ȝerne ne luue azain
 þi wille. A ihesu swete ihesu leue þat te luue of þe beo al mi
 likinge. Meknesse and mildschipe makes mon eihwer luued.
 and tu mi leue ihesu for þi mikle meknesse to lamb was euenet.
 For azaines al þe woh and te schome þat tu poledest. and azaines
 al þe wa and te pinfule wundes: neauer ne opucedes ti muð

Thou didst
bind the hell-
dogs,

and harriedst
hell's house,

therefore I
will love thee
as a stalworth
leumman.

Noble men
may buy
women's love
cheaply.

I cannot
choose a
nobler one
than thee,

child of royal
birth, of
David's kin.

I will love
thee as the
noblest that
ever lived.

* [Fol. 129.]

Meekness and
kindness
cause a man
to be loved.

against it ; and yet the shame and the wrong, that the sinful each day do unto thee, thou sufferest meekly ; nor dost thou take vengeance (upon us) immediately after our sins, but long awaitest (our) repentance through thy mercy. Since thy goodness may cause thee everywhere to be beloved, therefore is it right that I love thee and leave all others for thee, for thou hast shown great mercy toward me. Ah ! Jesu, sweet Jesu, grant that the love of thee be all my delight. But because friends of kin naturally love one another thou shroudest thyself with our flesh ; tookest man of her flesh, born of a woman. Thy flesh took of her flesh without commerce of man ; took fully, with that same flesh, man's nature to suffer all that man may suffer, to do all that man doth, except sin alone ; for thou hadst neither sin nor ignorance. Then against nature goes each man who loveth not such a kinsman, and leaveth (all others). Seeing that truer love ought to be amongst brethren, thou becamest man's brother of one father, with all those that sing Pater noster in purity ; but thou [art a son] through nature (and we through grace), and man of that same flesh that we bear on earth. Ah ! whom may he love truly who loveth not his brother ; then whosoever loveth not thee is a most wicked man. Now, my sweet Jesu, I have left for thy love flesh's kinship, and yet born-brothers have cast me aside, but I reckon of nothing whilst I hold thee, for in thee alone may I find all friends. Thou art to me more than father, more than mother. Brother, sister, or friends, none are to be esteemed as anything in comparison with thee. Ah ! Jesu, sweet Jesu, grant that the love of thee be all my delight. Thou then with thy beauty, thou with thy riches, thou with thy liberality, thou with wit and wisdom, thou with thy might and strength, thou with nobleness (of birth) and graciousness, thou with meekness and mildness and great gentleness, thou with kinship, thou with all the things that one may purchase love with, hast bought my love ; but above all other things thou makest thyself worthy of love to me, through those hard horrible injuries, and those shameful wrongs that thou didst suffer for me. Thy bitter pain and thy passion, thy sharp death on the rood, rightly tells upon all my love, and challenges (claims) all my heart. Jesus, my life's love, my heart's sweetness, three foes fight against me, and yet may I sore dread for their blows ; and it behoves me, through thy grace, prudently to guard myself against the world, my flesh, and the devil. The world endeavours to make

to grucchen azaines. *and* zette þe schome *and* te woh þat te
 sunefule of þe world euch dai don þe: mīdeliche þu þolest hit.
 ne wrekes tu þe nawt sone after ure Gultes Bote longe abides
 bote þurh ut ti milce. Penne þi deboneirschipe mai make þe
 eihwer luued. *and* for þi is riht þat i luue þe. *and* leaue alle oðre
 for þe. for muchel þu haues ti milce toward me scheawed. A
 ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Bote
 for þi þat sibbe frend kindeliche euchan luues oðer: þu schruddes
 te wið ure flesch. nam of hire flesch mon born of wummon
 þi flesch nam of hire flesch wið uten meane of wepmon. nam
 wið þat ilke flesch fulliche monnes cunde to þolen al þat mon
 mai pole. Don al þat mon deð wið uten sunne ane. for surne
and unwitschipe ne hafdes tu nowðer. Penne azaines kinde
 Gað hwa þat swuche kinsemon ne luueð *and* leueð. And for
 þi þat trewere luue ah beo imong breðre þu monnes broðer
 bicom of an fader wið alle þoa þat cleneliche singen. Pater
 noster. Bute þu þurhut kinde. *and* we þurhut grace. *and* mon
 of þat ilke flesch þat we beren on eorðe. A. hwam mai he luue
 troweliche hwa ne luues his broðer. Penne hwa se þe ne luues:
 he is mon unwreastest Nu mi swete ihesu. leaued haue i
 for þi luue flesches sibnesse* *and* zette borne breðre hauen
 me forwurpen. bote ne recches me na ping hwils þat i þe
 halde. for i þe ane mai ich alle frend finden. þu art me mare
 þen fader. mare þen moder. Broðer suster. oðre frend narn
 nawiht azaines te to tellen. A ihesu swete ihesu leue þat te. &c.
 Pennie þu wið þi fairnesse. þu wið richesce. þu wið largesce. þu
 wið wit *and* wisdom. þu wið maht *and* strengðe. þu wið no-
 blesce *and* hendeleic. þu wið meknesse *and* mildeschipe *and* mikel
 debonairte. þu wið sibnesse. þu wið alle þe þinges þat man mai
 luue wið bugge: haues mi luue chepet. Ah ouer alle oðre þinges
 makes te luuewurði to me þa harde atele hurtes. þa schomeliche
 wohes þat tu þoledes for me. þi bittre pine *and* passiun. þi derue
 deað o rode telles riht in al mi luue. calenges al mi heorte.
 Ihesu mi luues luue. min herte swetnesse. þre fan fihten azaines
 me. *and* zet mai ich sare for hare dundes drede. *and* bihoues
 þurh þi grace ȝapliche to wite me. þe world mi flesch. þe deuuel.

Thou en-
 durest all the
 wrongdoing
 of man,

therefore will
 I leave all
 others for
 thee.

Kinsmen love
 one another;

thou art of
 our kin,

wherefore we
 should leave
 all others for
 thee.

I have left
 all for thee.
 *[Fol. 129b.]

Thou art
 more to me
 than all my
 kin.

Thou hast
 caused me to
 love thee
 through thy
 pain and pas-
 sion and
 death on the
 cross.

me its slave ; my flesh to make me a whore ; the devil, through these two, to draw me to hell. Fearful I was myself, and sorrowful, and nigh down-fallen (dejected), and my foes bold, so blustering, and so keen (fierce), that when they saw me so weak and so fearful and so yielding towards them, the more they assaulted me and weened to have made me, wretch, all their own, and had indeed made (me so), had not (thy) help been the nearer to me. They grinned for gladness each one toward the other, as mad wolves that rejoice over their prey. But thereby I understand that thou wilt have me for thy beloved (lemman) and for thy spouse, so that thou didst not permit them fully to rejoice over me, nor altogether to have cast me into shame and sin, and thereafter into (everlasting) torment. But where the bale (danger) was greatest of all, there was succour nearest. Thou beheldest all this, and thou also sawest that I was unable to stand against their wilful wiles through wisdom or strength that was in myself, but nearly had I fully yielded to all my three foes. Thou camest to help me, undertookest to fight for me, and riddest (deliveredst) me from the sorrow of death's house and the pain of hell. Thou baddest me behold how thou foughtest for me, that I may not be afraid of worldly poverty, nor shame of wicked men's mouth, guiltlessly, nor sickness of my body, nor bodily pain, when I behold how thou wast poor for me, how thou wast disgracefully and shamefully treated for me, and at the last, with torturing death, hanged on the rood. Jesu, my life's love, rich art thou as Lord in heaven and earth, and yet thou becamest for me poor, destitute and wretched. Poor wast thou born of the maiden, thy mother, for in thy birth-time in all the city of Bethlehem thou foundest not house-shelter wherein thy tender child's limbs might rest, but (wast born) in a wall-less house in the middle of the street. Poor thou wast, wrapped in rags and clouts, and coldly lodged in a beast's crib. But as thou grewest older thou becamest even poorer ; for in thy childhood thou hadst the breast (paps) for thy food, and thy mother was ready when thou yearnedst for the breast ; but when thou becamest older, thou, that feedest the fowls in (their) flight, fish in the flood, and people on the earth, sufferedst for lack of meat many a sharp (pang of) hunger, as clerks indeed read in the Gospel ; and thou that wroughtest the heaven and earth, and all this world, hadst not in all this world of thine

Þe world to make me þewe. Mi fles: to make me hore. Þe
 ðeucl þurh ut þise twa to drahe me to helle. Arh ich was
 meself *and* wah *and* neh dune fallen. *and* mine fan derue.
 swa buchede *and* swa kene þat hwen þai sehen me swa wak
and swa forhuhande *and* buhanded toward ham. þei swiðre
 sohten uppo me. *and* wenden of me wrecche haue maked al
 hare ahen *and* hefden forsoðe maked. nere helpe nere þe
 nerre. Þai grenede for gladschipe euchan toward oðer as
 wode wulues þat fainen of hare prairie. Bote þer þurh under-
 stonde i þat tu wult haue me to lesmon *and* to spuse. þat tu
 ne þoledes ham nolit fulli fainen of me. *and* alle gate haue
 wurpen me in schome *and* in sinne. *and* ter after in to pine.
 Bote þer þe bale was alre meast. swa was te bote nehest.
 Þu biheld al þis *and* tu allegate seh þat ine mihte stonde
 azain hare *wilfulle crokes þurh wit oðer strengðe þat wes in
 me seluen. Bot neh hefde i fulliche buhed til alle mine pre
 fan. þu com me to helpe. feng to fihte for me. *and* riddes me
 fram deaðes hus sorhe *and* pine of helle. Þu biðdes me bihalde
 hu þu faht for me. þat i pouerte of worlde ne schome of wicke
 monnes muð for uten mine Gulte. ne secnesse of mi bodi. ne
 flesches pine drede. hwen þat i bihalde hu þu was poure for
 me. hu þu was schent *and* schomet for me: *and* atte laste wið
 pineful deað henged orode. Ihesu mi liues luue riche ar tu as
 lauerd in heuene *and* in eorðe. *and* tah poure þu¹ bicom for me.
 westi *and* wrecched Poure þu born was of þe meiden þi
 moder. for þenne ipi burð tid in al þe burh of belleem ne fant
 tu hus lewe þer þine nesche childes limes inne mihte reste.
 Bot in a wafeles hus imiddes þe strete. Poure þu wunden
 was irattes *and* i clutes. *and* caldeliche dennet in a beastes
 cribbe. Bote swa þu eldere wex: swa þu pourere was. For
 i þi childhad hafdes tu þe pappe to þi fode. *and* ti moder
 readi hwen þu pappe ȝerndes. Bote hwen þu eldere was. þu
 þat fuhel ofluht. fisch iflod folc on eorðe fedes: þoledes for
 wone of mete moni hat hungre as clerkes witerliche in god-
 spel reden. *and* tu þat heuene *and* eorðe *and* al þis werld
 wrahtes. nauedes in al þis werld hwer þu o þin ahen þi heued

My foes, the
 world, flesh,
 and the devil,
 welhigh
 gained the
 upper hand
 over me;

they rejoiced
 over me as
 wild beasts
 over their
 prey,

but thou saw-
 est me as
 weak-
 ness,
 * [Fol. 130.]

and didst
 fight for me.

Thou that
 wast rich
 didst become
 poor for me,
¹ MS. bi.

and wast born
 in a wall-less
 house.

The older
 thou didst
 grow the
 poorer thou
 becamest.

own where thou mightest rest thy head ; but both young and older always thou hadst (not) wherewith thou mightest cover thy bones. But at the last (period) of thy life, when thou for me so piteously didst hang on the rood, thou hadst not, in all this world, wherewith thou mightest cover and hide thy blissful bloody body. And so my sweet beloved one, poor thou thyself wast ; and thou choosest the rather to be poor, for poverty thou didst love, and poverty didst teach (enjoin) ; and thou hast given perpetually thy everlasting bliss to all those that willingly endure, (wholly) cleanly for thy love, hardships and poverty. Ah ! why should I be rich and thou, my beloved, so poor ? Therefore, sweet Jesu Christ, will I be poor for thee, as thou wast for the love of me, so that I may be rich with thee in thine eternal bliss ; for with poverty and with woe shall weal be purchased. Ah ! Jesu, sweet Jesu, grant that the love of thee be all my delight. But poverty with honour is easy to be endured ; but thou, my beloved, wholly for my love, with all thy poverty was shamefully ill-treated ; for how often they said to thee shameful words, and hateful scoffings ; which it would take long to tell them all ! But much shame thou didst suffer when thou, that never didst sin, was taken as an untrue (traitor), brought before sinful men, those heathen hounds, by them to be doomed, thou that art the judge of (all) the world. There thou, the saviour of mankind, wast shamefully condemned (to death), and the murderer was released from the doom (sentence) of death ; for, as it is written in the Gospel, they all cried after the manner of mad wolves, " Hang, hang that traitor Jesus on the rood ; hang him on the rood, and release to us Barabbas ;" a thief was that Barabbas that had seditiously killed a man in the city. But more shame thou didst endure when that the sinful men spat in thy face. Ah, Jesu ! who might endure more, Christian or heathen, than when one spitteth in scorn upon his beard ? And thou, in thy pleasant face, in that love-some cheer (countenance) didst endure such shame ; and yet for the love of me it all seemed honour to thee, so that thou mightest with that spittle, that so besmeared thy face, wash my soul and make it white and shining and seemly in thy sight. And therefore thou biddest me think upon this. *Scito, Quoniam propter te sustinui opprobrium : operuit confusio faciem meam.*—Understand, thou sayest, and heartily think that I, for the love of thee, didst endure shame and scorn, and shameful spitting of unworthy ribalds ; the heathen hounds covered my face for thee. As though he should say, " Dread

mihtes reste. Bote baðe zung *and* eldre alle Gate þu hafdes
 hwer þu mihtes wrihe pine banes. Ah atte laste of þi lif hwen
 þu for me swa rewliche hengedes on rode. ne hafdes in al þis
 world hwer wið þat blisfule blodi bodi þu mihtes hule *and* huide.
and swa mi swete lefmon poure þu þe self was. *and* te poure¹ þu
 raðeste cheas. pouerte þu luuedes. pouerte þu tahtes. *and* ziuen
 þu haues echeliche pin endelese blisse. til alle þat clenli for þi
 luue mesaise *and* pouerte wilfulliche þolien. A hu schulde i beo
 riche. *and* tu mi leof swa poure! for þi swete *ihesu crist wile i
 beo poure for þe! as tu was for þe luue of me. for to beo riche
 wið þe i pin eche blisse. for wið pouerte *and* wið wa schal mon
 wele buggen. A ihesu swete ihesu leue þat te &c. . Bote po-
 uerte wið menske is eað for to þolien. Ah þu mi lef for mi
 luue wið al þi pouerte was schomeliche heaned. for hu mon þe
 ofte seide schomeliche wordes *and* haðfule hokeres. long weren
 hit al to tellen. Bote muche schome þu þoledes. hwen þu þat
 neauer sunne dides! was taken as untreowe. Broht biforen-
 sinfule men þa heaðene hundes of ham to beo demet. þat demere
 art of werlde. Per þu bote of mon kin schomeliche was demed.
and te monquellere fra deðes dom was lesed. For as i þe
 godspel is writen. alle þai crieden o wode wulues wise Heng
 heng þat treitur *ihesus* on rode. Heng him o rode. *and* lese us
 Baraban. was tat barabas a þeof þat wið tresun i þe burh hafde a
 mon cwelled. bote mare schome þu þoledes hwen þat te sunefule
 men i þi neb spitted. A ihesu hwa mihte mare þolen cristen
 oðer heaðen! þen mon him for schendlae i þe beard spitted.
 And tu i þi welefulle wlite. i þat lufsume leor swuche schome
 þoledes. And al þe menske puhte for þe luue of me. þat tu
 mihtes wið þat spatel þat swa biclarted² ti leor wasche mi sawle.
and make hit hwit *and* schene *and* semlike i þi sihte. *and* for þi
 þu biddes me her up on penche. *Scito, quoniam propter te sus-
 tinui opprobrium operuit confusio faciem meam.* Vnderstond þu
 seist *and* herteliche þenke þat i for þe luue of þe polede schome *and*
 bismere. *and* schomeliche spateling of unwurði ribauz þa heaðene
 hundes hilede mi neb for þe. As tah he seide. ne dred tu nawt

Even when on
 the cross thou
 hadst no
 covering for
 thy body.

¹ MS, poure.

How should I
 then be rich
 and thou so
 poor!

* [Fol. 130b.]

For my sake
 thou wast
 shamefully
 treated,

doomed to
 death, and
 hung on the
 cross as a
 traitor.

On thy beard
 they spat,

and with that
 spittle thou
 didst wash
 my soul white
 and clean.

² MS, biclar-
 ied.

thou not therefore to endure for me worldly shame, although guiltless." But shame above shame thou didst endure when thou wast hanged between two thieves, as though one might say, "He is more than thief, and therefore as their (chief) master he hangs between them." Ah! Jesu, my life's love, what heart is there that may not break when he thinketh hereof; how thou, that art the honour of all mankind, and the remedy for all bales (sorrows), didst endure such shame for to honour mankind. They speak often of wonders and of marvels, divers and manifold, that have befallen, but this was the greatest wonder that ever befell on earth. Yea! wonder above wonders, that that renowned kaiser, crowned in heaven, creator of all creatures, in order to honour his foes, would hang between two thieves! Ah! Jesu, sweet Jesu, thou that wast shamefully treated for love of me, grant that the love of thee be all my delight. Sufficient were poverty and shame, without other torments; but it seemed never to thee, my life's love, that thou mightest fully purchase my friendship whilst life lasted thee. Ah! a dear bargain hadst thou in me; never was so unworthy a thing bought so dearly. All thy life on earth was in affliction for my sake, ever longer the more so. But before thy death so infinitely thou wast afflicted and so sorely, that thou didst sweat red blood; for, as St. Luke saith in the Gospel, thou wast in so great an affliction that the sweat, as drops of blood, ran down to the earth. But what tongue may tell, what heart may think, for sorrow and for ruth, of all the buffets and the grievous blows that thou didst suffer in thy first capture, when that Judas Iscariot brought the hell-bairns (children of hell) to take and to bring thee before their princes; how they bound thee so cruelly fast that the blood was wrung out at thy finger-nails (as saints believe), and led thee sorrowfully bound, and struck harsh blows on thy back and shoulders, and before the princes buffeted and beat thee; how afterwards before Pilate thou wast bound naked and fast to the pillar, so that thou mightest nowhere turn (wrench thyself) from the blows. There thou wast, for love of me, with knotty whips beaten, so that thy lovely body might be torn and rent asunder; and all thy blissful body streamed in one blood-stream. Afterwards on thine head was set the crown of sharp thorns, so that with every thorn the red blood poured out from thine holy head. Afterwards also wast thou buffeted and struck on the head with the sceptre of reed, that was previously in thine hand

for þe of me to þole schome of worlde wið ute þine Gulte. Bote schome ouer schomes *þoledes tu hwen þu wes henged bituhhe twa þeofes. As hwa se seie. He þis is mare þen þeof. And for þi as hare meister he henges ham bituhhen. A ihesu mi liues luue hwat herte ne mai to breke hwen ha herof þenches hu þu þat menské art of al mon kin. of alle bales bote. mon for to menske swuch schome þoledes. Mon spekes ofte of wundres *and* of selcuðes þat misliche *and* monifald hauen bifallen. bote þis was te measte wunder þat eauer bifel on eorðe. 3a wunder ouer wundres þat tat kidde keiser cruned in heuene. schuppere of alle schaftes. for to mensken hisé fan. walde henge bituhhe twa þeoues. A ihesu swete ihesu þat tu wes schent for mi luue leue þat te luue of þe &c. Inoh were pouerte *and* schome wið uten oðre pines bote ne þuhte þe neauer mi liues luue. þat tu mihtes fullliche mi frendschipe buggen hwils¹ þe lif þe lasted A. deore cheap hefdes tu on me. ne was neauer unwurði þing chepet swa deore. Al þi lif on eorðe wes iswink for me swa lengre swa mare Ah bifore þin ending swa unimeteliche þu swanc *and* swa sare þat reade blod þu swattes for as. *seint* luk seið i þe godspel. þu was i swa strang a swing þat te swat as blodres dropes eorn dune to þe eorðe. Bute hwat tunge mai hit telle. hwat heorte mai hit þenche for sorhe *and* for reowðe of alle þa buffetes *and* ta bali dundes þat tu þoledest i þin earst niminge hwen þat iudas scharioth brohte þa helle bearnes þe to taken *and* bringen biforen hare princes. hu ha þe bunden swa *hetelifaste þat te blod wrang ut at tine finger neiles as halhes bileuen *and* bunden ledden rewli *and* dintede unrideli o rug *and* o schuldres. *and* bifore þe princes buffeted *and* beten. Siðen bifore pilat hu þu was naket bunden faste to þe piler. þat tu ne mihtes nowhwider wrenche fra þa dundes. þer þu wes for mi luue wið cnotti swepes swungen swa þat ti luueliche lich mihte beo to torn *and* to rent. *and* al þi blisfule bodi streamed on a Girre blod. Siðen o þin heaued wes set te crune of scharpe þornes. þat wið eauriche þorn wrang ut te reade blod of þin heali heaued. Siðen zette buffetet *and* to dunet i þe heaued wið þe red 3erde þat te was ear in honde 3iuen þe on hoker-

*[Fol. 131.]

He was hung
between two
thieves, as if
he were the
greatest male-
factor.

Was not this
the greatest
of all
marvels!

1 MS. hwilf.

All thy life
was in sorrow
for my sake.

Thou didst
sweat drops
of blood in
thy great
agony.

The Jews so
bound thee
that the blood
gushed out at
thy finger
nails.

*[Fol. 131b.]

Thou wast so
scourged that
the blood
streamed
from thy
body.

given thee in scorn. Ah! what shall I do now? Now my heart may break, my eyes flow all with water. Ah! now is my beloved doomed to die. Ah! now they lead him forth to mount Calvary to the place of execution. Ah, lo! he bears his rood upon his bare shoulders; and would that those blows had struck me with which they battered and thrust thee quickly forward toward thy doom! Ah! beloved, how they follow thee; thy friends sorrowfully with lamentation and sorrow, and thy enemies mockingly in scorn and to bring trouble on thee. Ah! now they have brought him thither. Ah! now they raise up the rood, and set up the accursed tree. Ah! now they strip my beloved. Ah! now they drive him up with whips and with scourges. Ah! how can I live for grief, seeing my beloved upon the cross, and his limbs so drawn asunder that I may tell each bone in his body. Ah! how do they now drive the iron nails through thy fair hands into the hard rood, [and] through thy gracious feet. Ah! now from those hands and feet so lovely, streams the blood so ruefully. Ah! now they offer my beloved, that saith he thirsts, eisel, sourest of all drinks, mixed with gall, that is the bitterest thing (two bale-drinks in blood-letting, so sour and so bitter), but he drank not of it. Ah! now sweet Jesu, yet in addition to all thy woe they increase it by shame and mockery, they laugh thee to scorn where thou hangest on the rood. When thou, my lovely beloved, with outstretched arms, hangedst on the rood, it was rueful to the righteous, but laughter to the wicked. And thou, before whom all the world might dread and tremble, wast a laughing-stock and a mockery to the wicked folk of this world. Ah! that lovely body that hangest so sorrowfully, so bloody, and so cold! Ah! how shall I now live, for my beloved dies now for me upon the dear cross. He hangs down his head and his soul departs. But it seems to them that he is not yet fully tormented, nor will they let the sorrowful body rest in peace. They lead forth Longius with the broad sharp spear. He pierces his side, cleaves the heart, and there comes flowing out of the wide wound the blood that redeemed [us] and the water that washed the world from guilt and from sin. Ah! sweet Jesu, thou openest for me thy heart, that I may know (thee) truly and read therein true love-letters, for there I may openly see how much thou lovedest me. With wrong should I refuse thee my heart, since thou hast bought heart for heart. Lady, mother, and maiden, thou didst stand here full nigh and sawest all this sorrow upon thy precious son.

ringe. A hwat schal i nu don? Nu min herte mai to breke.
 min ehne flowen al o water. A nu is mi lefmon demd for to
 deien. A nu mon ledes him forð to munte caluarie to þe cwalm
 stowe. A lo he beres his rode up on his bare schuldres. *and*
 lef þa dundes drepn me þat tai þe dunchen *and* þrasten þe
 forðward swiðe toward ti dom. A lefmon hu mon folhes te.
 pine frend sariliche wið reming *and* sorhe. pine fend hokerliche
 to schome *and* wundren up o þe. A nu haue þai broht him
 pider. A nu raise þai up þe rode. Setis up þe warh treo. A
 nu nacnes mon mi lef A. nu driuen ha him up wið swepes *and*
 wið schurges. A hu liue i for reowðe þat seo mi¹ mi lefmon
 up o rode. *and* swa to drahen hise limes þat i mai in his bodi
 euch ban tellen. A hu þat ha nu driuen irnene neiles þurh pine
 feire hondes in to hard rode þurh pine freoliche fet. A nu of þa
 honden *and* of þa fet swa lueli. streames te blod swa rewli.
 A nu beden ha mi leof þat seið þat him priestes: aisille surest
 alre drinch menged wið galle þat is þing bittrest. Twa² Bale
 drinch i blodleting swa sur *and* swa bittre. bote ne drinks
 he hit noht. A nu swete ihesu. zet up on al þi wa ha eken
 schome *and* bismar. lahhen þe to hokere þer þu o rode hengest.
 þu mi lueliche lef þer þu wið strahte *earmes henges o rode:
 was reowðe to rihtwise. lahter to þe luðere. And tu þat al þe
 world fore mihte drede *and* diuere: was unwreste folk of world
 to hoker lahter. A þat luelike bodi þat henges swa rewli swa
 blodi *and* swa kalde. A hu schal i nu liue for nu deies mi lef
 for me up o þe deore rode? Henges dun his heaued *and* sendes
 his sawle. Bote ne pinche ham nawt zet þat he is ful pinet. ne
 þat rewfulde deade bodi nulen ha nawt friðie. Bringen forð
 • longis wið þat brade scharpe spere. He þurles his side cleues
 tat herte. *and* cumes flowinde ut of þat wide wunde. þe blod þat
 bohte. þe water þat te world wesch of sake *and* of sunne. A
 swete ihesu þu oppnes me pin herte for to cnawe witerliche *and*
 in to reden trewe luue lettres. for þer i mai openlich seo hu
 muchel þu me luuedes. Wið wrange schuldi þe min heorte
 wearnen siðen þat tu bohtes herte for herte. Lauedi moder *and*
 meiden þu stod here ful neh *and* seh al þis sorhe vpo þi deore-

Thou wast
 led to mount
 Calvary,

amidst the
 weeping of
 thy friends
 and the scorn
 of thy
 enemies,

Up the cross
 they drove
 thee with
 whips;
 ⁊ ? nu.

into thy
 hands and
 feet they
 drove the iron
 nails.

² MS. Ewa.
 They gave
 thee vinegar
 to drink
 mixed with
 gall.

* [Fol. 132.]

They mocked
 at thy suffer-
 ings.

Thy spirit
 departed,

but thy body
 they left not
 in peace.

Longius with
 a spear
 pierced thy
 side.

Open thou
 my heart to
 know thee
 truly.

Thou wast inwardly martyred within thy motherly heart when thou sawest his heart cloven asunder with the spear's point. But, lady, for the joy that thou hadst of his resurrection the third day thereafter, grant me to understand thy sorrow and heartily to feel somewhat of the sorrow that thou then hadst; and that I may help thee to weep because he so bitterly redeemed me with his blood, so that I, with him and with thee, may rejoice in my resurrection at doomsday, and be with thee in bliss. Jesus, sweet Jesu, thus thou foughtest for me against my soul's foes; thou didst settle the contest for me with thy body, and madest of me, wretch, thy beloved (lemman) and spouse. Thou hast brought me from the world into the bower of thy birth, enclosed me in thy chamber where I may so sweetly kiss and embrace thee, and of thy love have spiritual delight. Ah! sweet Jesu, my life's love, with thy love hast thou redeemed me, and from the world thou hast brought (taken) me. But I now may say with the Psalmist, *Quid retribuam domino pro omnibus quæ retribuit mihi*—Lord, what may I requite thee for all that thou hadst given me! What may I suffer for thee for all that thou didst endure for me! But it is needful for me that thou be easy to satisfy. A wretched (poor) body and a weak (one) I bear on earth, and that, such as it is, I have given thee, and will give to thy service. Let my body hang with thy body nailed on the rood, and enclosed transversely within four walls; and hang I will with thee, and never more from my cross come until I die; for then shall I leap from the rood into rest, from woe to weal and into eternal bliss. Ah! Jesus, so sweet it is with thee to hang; for when I look on thee that hankest beside me, the great sweetness of thee bereaves me of many pains. But, sweet Jesus, what is my body worth in comparison with thine? for if I might a thousandfold give thee myself, it would be nothing compared to thee that gavest thyself for me; and yet I have a heart, vile and unworthy, and destitute and poor of all good virtues; and that, such as it is, take to thyself now, dear life, with true love, and suffer me never to love anything against thy will, for I may not set my love better anywhere than on thee, Jesu Christ, that didst redeem it so dearly. There is none so worthy to be loved as thou, sweet Jesu, that hast in thyself all things for which a man ought to be love-worthy to another. Thou art most worthy of my love, thou that didst die for the love of me. Yet if I offered my love for sale and set a value

wurðe sune. was wiðinne martird ipi moderliche herte. þat seh to cleue his heorte wið þe speres ord. Bote lafdi for þe Ioie þat tu hefdes of his ariste þe þridde dai þer after: leue me vnderstonde þi dol and herteli to felen sum hwat of þe sorhe þat tu þa hefdes and helpe þe to wepe. þat i wið him and wið þe muhe i min ariste o domes dai gladien and wið 3u beon i blisse þat he me swa bitterliche wið his blod bohte. Ihesu swete ihesu þu faht for me azaines mine sawle fan. þu me derennedes wið like. and makedes of me wrecche þi leofmon and spuse. Broht tu haues me fra þe world to bur of þi burðe. steked me i chaumbre. I mai þer þe swa sweteli kissen and cluppen. and of þi luue haue gastli likinge. A swete ihesu mi luues luue wið þi blod þu haues me boht. and fram þe world þu haues me broht. Bote nu mai i seggen wið þe salmewrihte. *Quid retribuam domino pro omnibus que retribuit michi.* Lauerd hwat mai i zelde þe for al þat tu haues 3iuen me. Hwat mai þole for þe for al þat tu þoledes for me? Ah me * bihoueð þat tu beo eað to paie. a wrecche bodi and a wac bere ich ouer eorðe. and tat swuch as hit is haue 3iuen and 3iue wile to þi seruise. Mi bodi henge wið þi bodi neiled o rode. sperred querfaste wið inne fowr wahes and henge i wile wið þe and neauer mare of mi rode cume til þat i deie. For þenne schal i lepen fra rode in to reste. fra wa to wele and to eche blisse A. ihesu swa swet hit is wið þe to henge. for hwen þat i seo o þe þat henges me biside: þe muchele swetnesse of þe: reaues me fele of pine. Bote swete ihesu hwat mai mi bodi azaines tin for 3if ich mihte a þusand fald 3iue þe me seluen nere hit nowt onont te þat 3ef þe seluen for me. . And 3et ich haue an heorte unwrest and unwurði and westi and poure of alle gode þeawes and tat swuch as hit is: tac hit to þe nu leue lif wið treowe luuenesse. and ne þole me neauer nan oðer þing azain þi wille luuie for ne mai ich nowhwer mi luue better sette þen o þe ihesu crist þat bohtes hit swa dere. nis nan swa wurði to beo luued as tu swete ihesu þat in þe haues alle þing hwer fore mon ah beo luuewurði to oðer. þu art best wurð mi luue þat for mi luue deidest. 3ette 3if þat i mi luue bede for to selle. and sette

Mother of Christ, aid me to bewail with thee the sufferings of thy son.

Thou, Jesus, didst fight for me against my foes, and hast made me thy spouse.

What can I give thee in return for thy kindness?
* [Fol. 132b.]

May my body hang on the cross till I die.

But what is my body worth anent thine?
Yet have I a heart void of all good—take it to thee.

Thou art best worthy of my love.

thereupon, as high as ever I will, yet thou wilt have it, and moreover to what thou hast given thou wilt add more ; and, if I love thee aright, wilt crown me in heaven to reign with thyself, world without end. Ah ! Jesu, sweet Jesu, my love, my beloved, my life, my dearest love, that didst love me so much that thou didst die for the love of me, and hast separated me from the world, and hast made me thy spouse, and all thy bliss hast promised me, grant that the love of thee be all my delight.

Pray for me, my dear sister. This have I written thee because that [such] words often please the heart to think on our Lord. And therefore, when thou art in ease, speak to Jesu and say these words ; and think as though he hung beside thee bloody on the rood ; and may he, through his grace, open thine heart to the love of him, and to ruth of his pain.

feor þer upon swa hehe swa ich cauer wile! zette þu wult hit
 habbe *and* taken al þat tu haues ȝiuen! wil tu eke mare. *and*
 ȝif i þe riht luue. wilt me crune in heuene wið þe self to rixlen
 werld in to werlde A ihesu swete ihesu mi luue. mi lef. mi lif.
 mi luue leuest þat swa muchel luuedes me þat tu deides for luue
 of me *and* fra þe world haues broht * me. *and* ti spuse haues
 maked me. *and* al þi blisse haues heht me! leue þat te luue
 of þe beo al mi likinge.

Prei for me mi leue suster. þis haue i writen þe for þi þat
 wordes ofte quemen þe heorte to penken on ure lauerd And
 for þi hwen þu art on eise carpe toward ihesu *and* seie þise
 wordes. *and* penc as tah he heng biside þe blodi up o rode.
 And he þurh his grace opn[e] þin heorte to his luue *and* to
 reowðe of his pine.

If I will price
 myself ever so
 high, thou
 wilt purchase
 it.

*[Fol. 133.]
 Sweet Jesus,
 grant that the
 love of thee
 be all my
 delight.

Dear sister,
 pray for me,
 and say these
 words.

May Christ
 open thine
 heart to his
 love and
 to sorrow of
 his pain.

APPENDIX.

A MORAL ODE.*

- Ic æm elder þænne ic wæs. a winter and a lore
 ic wælde more þanne ic dude. mi wit ah to ben more
 Wel lange ic habbe child iben. a worde *and* ec a dede
4 þech ic beo a wintre eald. to 3ung ic eom at rede
 Vnnvyt lyf ic habbe 3e-læd. *and* 3uet me þinh ic lede
 þanne ic me bi-þanche. wel sore ic me adrede
 Mest al þæt ic habbe ydon ys idelnesse and chilce
8 wel late ic habbe me bi-þoht. bute me god do milce
 Fele ydele word ic habbe i-queþen syðen ic speke cuþe
 and fele 3uinge deden i-do þæt me of-þinchet nuþe
 Al to lome ic habbe a-gult. a werche *and* ec a worde
12 al to muchel ic habbe i-spend. to litel y-leid an horde
 Mest al þæt me likede ær. nu it me mys-liked
 þe muchel fol3eþ his y-wil. him sulfne he bi-swikeð
 Ic myhte habbe bet i-don hadde ic þer y-selþe
16 nu ic wolde, ac ic ne mai. for elde ne for un-helþe
 Elde me is bi-stolen on. ær ic hit a-wuste
 ne myht ic isen be-fore me. for smeke ne for myste
 Ar3e we beoþ to done god to vuele al to þriste
20 more eie stont man of manne. þanne him det of criste
 þe wel ne deþ þe hwile he mei wel oft hit hym scæl ruwen
 þenne hy mowen sculen *and* ripen. þer þe hi ær seowen
 Don ec to gode wet 3e mu3e þa hwile 3e buð a life
24 ne hopie no man to muchel to childe ne to wyfe
 þe him selue for-3ut for wyfe oþer for childe

* Egerton MS. 613, fol. 7-12.

- he sæl comen on vuele stede. bute hym god be milde
 Sende ec sum god be-foren hym. þe wyle 3e ben aliue
 28 for betere his on almesse before. þanne ben after vyue
 Ne beo þe leure þan þi self þi mei ne þi mo3e
 for sot ys þat ys oþer mannes frond. betre þanne his o3e
 Ne hople wif to hyre were. ne were to his wife
 32 bue for him selue æfrech man. þe wyle he bo alife
 Wis is þe him sulf be-þenþ þa hwile þe he mot libbe
 for sone willet him for-3yten. þe fræmden and þo sibbe
 þe wel ne deþ þe wile he mai. ne scal he wanne he wolde
 36 mani mannes sor 3e-swynch. habbet ofte alle vn-holde
 Ne solde no man don a ferst. ne sclakien wel to done
 for mani man bi-hotet wel. he it for3ytet sone
 þe man þe wule siker ben. to habbe godes blisse
 40 do wel him silf þe wile he mai. þanne haued he it midywise
 Þos riche men wened ben sikere. þurh walles *and* þurh diche
 he ded his eitte on sikere stede. þe hi send to heuene-riche
 For þer ne þarf he ben of-dradd. of fure ne of þeve
 44 þer ne mai it hym bi-nimen. þe loþe ne þe leue
 Þer nē þerf he habbe kare. of wiue ne of childe
 þider we sended suuel and bred. to lutel and to selde
 þider we solden drawen and don. wel oft *and* wel 3e-lome
 48 for þer ne scal me us nout bi-nimen. mid wronge ne mid wo3e
 þider we scolde 3erne drawen *and* don. wolde 3e me ileue
 for þer ne mai hit ou bi-nimen. þe king ne þe scirreue
 Al þat beste þat we habbet. þider we scolde sende
 52 for þer we it muwen finden eft. *and* habben abuten ende
 þe þe her det ani god. for to habben godes ore
 al he it scal finden þer. *and* hundred felde more
 þe þe ehte wile healden wel. þe wile he mai his welden
 56 3iue his for godes luue. eft heo hit scullen a-finden
 Vre iswinch *and* ure tilþe. is ofte iwuned to swinden
 ac þat we dot for godes luue. eft we it scullen a-finden
 Ne scal non vuel ben vn-bout. ne non god vn-for-3olde
 60 vuel we doð al to muchel. *and* god lasse þanne we scolde
 þe þe mest deð nu to gode. *and* þe þe lest to laðe

- ayþer to lutel *and* to muchel. scal þinchen eft hym bæðe
 Per me scal vre werkes wezen. bi-foren þen heuene kinge
 64 *and* ʒiuen us vre swinches lyen. after vre erninge
 Eure ilc man mid þan þe he haued. mai biggen heueriche
 þe þe more haued *and* þe þe lasse. hoþe mai iliche
 He also mid his penie. se þe oþer mid his punde
 68 þat is þe wunder-likeste ʒare. þat eni man eure funde
 And þe þe more ne mai don. bute mid his gode þanke
 al se wel se þe haued. goldes feale manke
 And god can more þanc. ʒan þe him ʒiued lesse
 72 al his werkes *and* his weies. is milce *and* ritʒifnesse
 Lutel loc is gode lef. þat comed of gode wille
and eð-lete muchel ʒyue. ʒenne ʒe heorte is ille
 Heuene *and* erþe he ouer-sihð. his eʒen bed so britte
 76 sunne. mone. dai. *and* fur. bud þustre to-ʒenes his lithe
 Nis him uout for-hole ni-hud. so muchel bet his mihte
 nis it no so derne idon. ne a swa þustre nihte
 He wot wat deht *and* þenchet. alle quike wihte
 80 nis no louerd swilc se is crist. na king swilc vre drihte
 Heuene *and* herþe *and* al þat is. be-loken in his honde
 he ded al þat his willes is. a watere *and* a londe
 He makede fisses inne þe see. *and* fugeles inne þe lofte
 84 he wit *and* walt alle þing. *and* he scop alle scefte
 He is ord abuten orde. *and* ende a-buten ende
 he one is eure on elche stede. wende war þu wende
 He is buuen vs *and* bi-neþen. bi-foren *and* bi-hinde
 88 þe þe godes wille ʒe. eiðer he mai him finde
 Elche rune he i-hurd. *and* he wot alle dede
 he þurð-sihð elches mannes þanc. þat scal us to rede
 Ðo þe breked godes hese. *and* gultet so ilome
 92 wet sulle hi segge oþer don. at þe muchele dome
 Ðo þe luueden vnriht. *and* vuel lif ladde
 wat scullen hi seggen oþer don. þar engles bed of-dredde
 Hwat sculle we beren bi-foren us. mid wan sculle we him
 i-quemen
 96 we þe neure god ne duden. þe heuenliche demen

- Þer sculle ben deofles swo fele. þe wulled us for-wreien
 nabbet hi noping for-zyte. of al þat hi ere seȝen
 Al þat we mis-duden her. hit wullet cupe þere
 100 buten we habben it ibet. þe wile we her were
 Al hi habbet an here i-write. þat we mis-duden here
 þei we it nusten ne i-seien. hi weren vre i-fere
 Hwet scullen horlinges do. þe swikele þe for-sworene
 104 wi swo fele beod i-cleped. swa feuwe beod i-corene
 Wi hwi were he bi-ȝite. to wan were hi i-borene
 þe sculle ben to depe i-demd. *and* eure mo for-lorene
 Elch man scal him sulne þar. bi-clepian *and* ec demen
 108 his aȝe werc *and* his ipanc. to witnesce he scal temen
 Ne mai hym na man al swa. wel demen ne al sa rithte
 for nan ni-cnawed him swa wel. buten one dritte
 Elc man wot him sulue best. his werc *and* his i-wille
 112 þe þe lest wot. seit ofte mest. *and* þe þe it wot is stille
 Nis no witnesse al so muchel. so mannes howe heorte
 hwa se segge þat he beo al. him self wat best his smerte
 Elc man scal him suelf demen. to depe oþer to liue
 116 þe witnesse of his owe werc. to oþer ȝis him scal driue
 Eal þat eure ilc man haued i-do. sutþe¹ he com to manne
 swilc hit seie on boc i-writen. he scal it þenche þanne
 Ac drithte ne demed nanne man. after his bi-ginninge
 120 ac his lif scal beo swulc. se bued his endinge
 Ac ȝif þe ende is euel, al it is uuel. *and* al god, ȝif god is ende
 god ȝuue þat ure ende beo god. *and* wite þet he us lende
 Þe man þe nele do no god. ne neure god lif leden
 124 aer ded *and* dom come to his dure. he mai sore a-dreden
 þat he ne muwe þenne bidde ore. for it itit ilome
 þi he is wis þe bit. *and* be-ȝit. *and* bet be-fore dome
 Þenne ded is ate dure. wel late he biddet ore
 128 wel late he leted vuel weorc. þe hit ne mai do na mare
 Sunne let þe *and* þu naht hire þanne þus ne miht do no more
 for-þi he is sot þe swa abit to habbe godes hore
 Þeh hweðer we it iluuet wel. for drihte sulf hit sede

¹ MS. futþe.

- 132 a wulche time so eure þe man. ofpinchet his misdede
 Oper later oper raþer. milce he scal i-meten
 ac þe þe nout naued ibet. wel muchel he scal beten
 Mani man seid wo recke of pine. þe scal habben ende
 136 ne bidde ic no bet beo a-lused. a domeſdai of bende
 Lutel wat he hwat is pine. *and* lutel he it icwoweð¹
 wilc hete is þer soule wunet. hu biter wind þer blouwet
 Hædde he ibeon þer anne dai. oper twa bare tide
 140 nolde he for al middæn eard. þe þridde þer abide
 Þæt habbet ised þat comen þanne. þit wuste midwiſse
 uuel is pine seoue 3er. for seoue nihtes blisse
 And ure blisse þe ende hafh.¹ for endeliese pine
 144 betre is wori water to drinke. þenne atter i-menge mid wine
 Swunes brede is swuþe swete. so is of wilde dere
 ac al to duere he i-buþed. þat 3iued þere-fore his swere
 Ful wombe mai liht-liche speken. of hunger *and* of fasten
 148 swa mai of pine þe naht not. hu hi scullen ilesten
 Hædde he ifonded ȝume hwile. he wolde al seggen oper
 eð-lete him were wif. *and* child. suster. *and* fader. *and* broþer
 Al he wolde operluket don. *and* operluket þenche
 152 ȝanne he bi-þouhte on helle fur. þe nowiht ne mai aquenche
 Eure he wolde inne wa her. *and* inne pine wunien
 wid þan þe mihte helle pine. bi-fluen *and* bi-scunien
 Eð-lete him were al woruldes wele. *and* al eordliche
 156 for to þe muchele murcð cume. þat is heuenriche
 Iwulle nu comen eft to þe dome. þat ic eow er of sede
 on þat dai, *and* at þe dome. us helpe crist *and* rede
 Þþer we mazen beon eðe of-drad. *and* harde us adrede
 160 þer elc sceal i-seo bi-foren him. his word *and* ec his dede
 Eal scal ben þanne cud. þat man luþen her *and* stelen
 al scal ben þer vñwrien. þat men wruþen her *and* helen
 We scullen alre manne lif. icnawe þer al so vre owe
 164 þer sculle heueninges ben. þe heiþe *and* þe louþe
 Ne scal þei noman scamien þer. ne þerf he him adrede
 ȝif him here of-pinched his gult. *and* beted his misdede

¹ So in MS.

- For heom ne scamet ne ne gramet. þe sculle beon iboruwene
 168 ac þe opre habbet scame *and* grame. þat sculle beon forlorene
 þe dom scal sone ben idon. ne last he nowit longe
 ne scal him noman mene þer. of strengþe ne of wrange
 þo scullen habbe hardne dom. þe here weren herde
 172 þa þe euele heolden wreche men. *and* vuele lazes rerde
 Ac after þan þe he haued idon. he scal þer beon idemed
 blipe mai he þanne buen. þe god haued iquemed
 Alle þo þat isprunge beð. of adam *and* of eue
 176 ealle he sculle þuder come. for soþe we it ileued
 þo þe habbed wel idon. after heore mihte
 to heuenriche he scullen. ford mid vre drihte
 þo þe nabbeð god idon. *and* þer-inne beð ifunde
 180 he scullen falle swiþe rape. in to helle grunde
 þær-inne he scullen wunie. buten ore *and* ende
 ne brecð neuereuþt crist helle dure. to lese hem of bende
 Nis no sellic þei heom beo wo. *and* hem beo vneþe
 184 nele neuereit crist þolie deð. for lesen heom of dieþe
 Enes drihte helle brac. his frend he ut broutte
 him self he þolede dieð for hom. wel dore he us bouhte
 Nolde it mouwe don for meý. ne suster for broþer
 188 nolde it sune don for fader. ne noman for oþer
 Ure lauere for his þreles. ipined was on rode
 ure bendes he unbond. *and* bouht us mid his blode
 We ȝieued vneþe for his luue. a sticche of vre brede
 192 ne þenche we nout þat he scal deme. þo quike *and* to dede
 Muchele luue he us cudde. wolde we it understonde
 þat vre eldrene mis-duden. we habbet vuele an honde
 Dieð com in þis middenerd. þurh þe ealde deofles onde
 196 *and* synne *and* sorȝe *and* ȝe-swinch. a watere *and* ec alonde
 Vres formes faderes gult. we abigget alle
 al his of-sprung after hym. in herme is bi-falle
 þurst. *and* hunger. chule. *and* hete. eche *and* al unelpe
 200 þurh died com in þis middenerd. *and* oþer vnisalpe
 Niere no man elles died. ne sic. ne non vn-ysele
 ac mihten libbe eure mo. a blisse *and* on hele

- Lutel ipenchð mani man. hu muchel wes þe synne
 204 for þan polied alle died. þe comen of here cunne
 Here synne *and* ec vre owen. sore us mai of-þinche
 for in synne we libbet alle. in sorewen *and* in swinche
 Sudþe god nam swa muchele wreche. for ane misdede
 208 we þat so muchel *and* swa oft mis-doð. mužen vs sore adrede
 Adam *and* his of-spring. for one bare sunne
 was fele hundred wintre in helle. in pine *and* in vnwunne
 And þo þe leded here lif mid vnriht *and* mid wronge
 212 bute it godes milce do sculle beo þer wel longe
 Godes wisdom is wel muchel. *and* al swa is his mihte
and nis his milce nawiht lasse. ac bi ðes ilke wihte
 More he one mai for-ziuen. þenne alfolc gulte cunne
 216 Deofel suelf mihte habbe milce. ȝif he it bidde gunne
 Þe ðe godes milce sechð. iwis he mai is finde
 ac helle king is oreles. wið þa þe he mai bindo
 Þe ðe deð his wille mest. he haueð wurst mede
 220 his beað scal beo wallinde pich. his bed berninde gledi
 Wurs he deð his gode wines. þene his fulle feonde
 god sculde alle godes frend a wiht scuche freonde
 Neure on helle ic ne com ne comen ic þer ne reche
 224 ðeh ich elches wurldes wele. þer-inne mihte fecche
 Þeh ic wulle seggen eow. þat wise men us sede
 and aboke it is i-write. þer me mai it rede
 Ic it wulle segge heom þe hem self it nusten
 228 *and* warnen heom wit heore hearne. ȝif hi me wulled lusten
 Vnder-stondet nu to me. æidi men *and* earne
 Ic wulle telle of helle pine. *and* warnie ow wið herne
 On helle is vnger *and* þerst. vuele tuo ifere
 232 þos pine polied þo þe were. mete niþinges here
 Þor is woninge *and* wop. after eche strete
 hi fared fram hete to þe chele. fram chele to þe hete
 Þanne hi beod in þe hete. þe chele ðinchet blisse
 236 þenne hi comeð eft to chele. of hete hi habbed misse
 Aiper hem deð wa inou. nabbet hi none lisse
 nuten hi weþer heom ded wurst. mid neure non iwisse

- Hi walked eure *and* sechet reste. ac hi ne muȝen imeten
 240 for-ȝi hi nolden ȝo wile hi mithten here sunne beten
 Hi seched reste ȝer non nis. ac ȝi ne muwen ifinde
 ac walked weri up *and* dun. al se water deȝ mid winde
 ȝis beod ȝo ȝe weren her. on ȝonke vn-*stedefaste*
 244 *and* ȝo god bi-heten auht. *and* nolden it ilaste
 ȝo ȝe god weorc bi-gunne. *and* ful-enden hit nolden
 ȝe weren her *and* nuȝe ȝer. *and* nusten wet he wolden
 ȝere is ȝich ȝat eure wealȝ. ȝat sculle ȝapien inne
 248 ȝo ȝe ladde vuel lif. in feoh end in iginne
 ȝer is fur ȝat eure barnȝ. ne mai hit nawiht quenche
 her-inne beod ȝe wes to lef. wrecche men to swenche
 ȝer is fur ȝat is vndredfelde hatere ȝanne beo vre
 252 ne mai it quenchen salt water. nauene strien ne sture
 ȝo ȝe were swikele men. *and* fulle of vuele wrenche
 ȝo ȝe ne mihte euel don. *and* lef was it to ȝenche
 ȝo ȝe luueden reuing *and* stale. hordom. *and* drunke
 256 *and* ȝe on ȝes deofles weorkes blipeliche swunke
 ȝo ȝe were so lease. ȝat me hi ne mihte ileuen
 med ȝeorne domes men. *and* wrancwise reuen
 ȝe oȝre mannes wif wes lef. his awene eȝ-lete
 260 *and* ȝo ȝe sunegede muchel. on drunke *and* on ete
 ȝe wrecchen bi-nemen hure ehte. *and* leiden huere on horde
 ȝe lutel leten of godes bode. *and* of godes worde
 And of his owen nolde ȝiuen. ȝer he sei ȝe nede
 264 ne nolde i-huren godes sonde. ȝer he sette his beode
 ȝo ȝe weren oȝeres mannes ȝinc. leure ȝanne it scolde
and weren al to gredi. of suelfer *and* of golde
 And ȝo ȝe vntreunesse deden. ȝam hi ahte ben holde
 268 *and* leten ȝat hi scolde don. *and* duden ȝet hi wolde
 ȝo ȝe ȝysceres weren of ȝis woruldes ehte
and dude ȝat ȝe loȝe gost. hem tihte *and* ec tauhte
 And alle ȝo ȝen eni wise. deoflen her iquemde
 272 ȝo beoȝ nu mid him an helle for-don *and* for-dempde³

³ For remainder see Text, pp. 175-183.

APPENDIX II.

DE OCTO ULTIIS. ET DE DUODECIM. ABUSIUIS.

GRADUS :—

Omnia Nimia nocent. et temperantia mater uirtutum. dicatur; þæt is on englisc. ealle opeþbone þingc beriað. 7 7eo gemeteþung is ealra mæġna moðor; Se opeþlȳfa on æte 7 on pæte beð þone man unhalne 7 his 7aple ȝobe læðetteð. 7pa 7pa upe drih on hir ȝodþpelle cþæð; Eft þær toþeanes ungemetȝob fæ7ten. 7 to mȳcel 7orhæfþnȳ77 on æte 7 on pæte beð þone man unhalne. 7 on mȳcelþe 7peceþnȳ77e ȝeþringð 7pa 7pa us 7ecȝað béc. þ 7ume men fæ7tan 7pa þ hi ȝerpencton hȳ 7ȳlfe 7orþeaple. 7 nane mebe næfþon þær mȳccan ȝerþince7 ac þær þe 7ȳ77 pæron 77om ȝober milt7unge; Eaðe mæġ 7e mann 7uðan hu he hine 7ȳlfne amȳ77e. ac 7e 7ceolan 7itan þ nan sȳlfcþala. þ is aġen7laga. ne becȳmð to ȝober 7ice; Nu 7ȳnðon eahte hearðbleahtþar þa¹ us onþinnað 77iðe; An is ȝecpeþen ȝula. þ is ȝi7epnȳ77 on englisc; seo beð þ man ȳtt ær tīman 7 dripcð. oððe he eft to mȳcel nimð. on æte oððe on pæte. 7eo 7orðeð æȝðer ȝe 7aple ȝe lichaman. 7or þam þe heo macað þam menn mȳcele untrunpȳ77e. 7 to ðeaðe ȝeþringð. mið opmætum dripcū. heo 7orðeð eac þa 7aple. 7orþan þe he 7ceal sȳngian oft þoñ he sȳlf nāt hu he fæ7ð 7or hir 7eonðlicū dripcū; Se oðer leahter is 7orliȝer. 7 ungemetȝob ȝalnȳ77. se is ȝehaten 7ornicatio. 7 he be7ȳlð þone mannan. 7 macað of cri7ter limū mȳlterþena līma. 7 of ȝober temple. ȝramena pununge; Se þriðða is auaritia þ is seo ȳfele ȝit7ung. 7 7eo is 7ȳ777uma ælcepe poħnȳ77e. heo ȝemacað þearflac 7 unþihte ðómar. 7tala 7 lea7unga 7 7orþ7orþnȳ77e heo is helle ȝelic 7or þam þe hi habbað būtu unafȳlledlice ȝræðȳȝe77e. þ hi fulle ne beoð næ77e; Se 7eorða leahter is ipa ȝehaten. þ is on englisc þeamoħnȳ77. se

¹ 'a' and 'e' written over one another.

ðeð þ' re mann. nah his mober ȝeƿealb. ȝ macað manſlyhtaȝ ȝ
 mýcele ýfelu; Se firtai ȝ trititua þ is þirpe populbe únrotnýȝȝ.
 þonne ȝe mann ȝeunrotað ealler to ȝriðe for hir æhta lýpe þe
 he lufode ȝriðe. ȝ cýt þonne rið ȝob. ȝ hir ȝýnna ȝeeacnað; Tra
 unrotnýȝȝa sýnb! an is þeor ýfele. oðer is halpenbe. þ man for
 his ȝýnnum ȝeunrotaȝe; Se ȝýxta leahter is accidia ȝeháten.
 þ is aȝolcennýȝȝ oððe flæpð on engliȝc. þonne þam men ne lýȝt
 nan ȝóðb ðon on his life. ȝ bið him þonne micel ýfel þ he ne
 mæȝe nan ȝóðb ðon; And bið æfpe unȝeru to ælcepe ðuȝoðe;
 Se ȝeofoða leahter is iactantia ȝeháten. þ is iðelȝýlp on
 engliȝcpe ȝppæce. þonne ȝe man bið loȝȝeorn ȝ mið licetunge
 fæpð. ȝ ðeð forȝýlpe ȝiȝ he hƿæt ðælan ȝýle. ȝ bið ȝe hlisa his
 eblean þæpe ðæbe. ȝ hýȝ riȝe anbidað on þæpe toƿearðan
 populbe; Se eahtoða leahter iȝ supbia ȝeháten. þ is on
 engliſc mobignýȝȝ ȝecpeben seo is opð ȝ enbe ælcepe ȝýnne seo
 ȝeƿorte englaȝ to atolicum ðeoſlum. ȝ þone¹ mann macað eac
 ȝiȝ he mobeȝað to ȝriðe. þæȝ ðeoſleȝ ȝeƿepan. þe feoll æp þuph
 hi; Nu ȝýndon eahta heafoðmæȝna þe maȝon ofeppriðan þaȝ
 forpeaðan ðeoſlu þuph ðrihtneȝ fultum; An is tempepantia þ
 is ȝemetegung on engliſc. þ man beo ȝemetegað. ȝ to mýcel ne
 þiȝe. on æte. ȝ on pæte. ne æp timan ne ȝeƿeopriȝe; Nýtenu
 etað ȝpa æp ȝpa hi hýt habbað. ac ȝe ȝeȝceapȝȝa mann ȝceal
 cepan hir mæleȝ. ȝ þonne hýȝ ȝeȝetnýȝȝe mið ȝeȝceade healðan.
 þonne mæȝ he ofeppriðan ȝpa þa ȝiȝepnýȝȝe; Seo oðer miht is
 carititaȝ. þ is clænnýȝȝ on engliſc. þ ȝe læpeða hine healbe
 buton fopliȝpe on rihtum ȝeȝmȝciȝe mið ȝeȝceapȝȝinýȝȝe. ȝ ȝe
 ȝehaðoða ȝoðer þeoƿa healbe hir clænnýȝȝe. þon bið ofeppriðeð
 seo ȝalnýȝȝ; Seo þriðbe miht is lapȝitaȝ. þ is cýȝȝigneȝ on
 engliſc. þ man ȝiȝlice aȝpenbe. na for populȝilpe þa þiȝ þe him
 ȝob lænbe. on þiȝum life to þƿucenne; Lob nele þ ȝe beon
 ȝnæbiȝe ȝiȝtepaȝ. Ne eac for populȝilpe forþorpan upe æhta.
 ac ðælan hi mið ȝeȝceade. ȝpa ȝpa hit ðrihtne licȝe. ȝ ȝiȝ ȝe
 ælmýȝȝan ðoð. ðon hi butan ȝilpe. þonne maȝe ȝe forðon. ȝpa þa
 ðeoſollican ȝiȝȝunge; Seo ȝeoþe miht is patientia. þ is ȝeþýlb

¹ 'þo ne,' between which an erasure.

ðeƿeƿeƿen. ꝥ ƿe man beo ƿeƿýlbiz 7 ƿolmob ƿop ƿoƿe. 7 læte æƿne
 hiƿ ƿeƿitt ƿeƿýlþne þonne hiƿ ýƿne. ƿopþam þe ƿe hælenð ƿwæð
 þƿ on liƿ ƿoðƿelle; In patientia ũra ƿopƿibeƿitƿ animay ũray;
 Ðæt is on engliƿe ƿƿwæce. On eopnū ƿeƿýlþe ƿehabbað
 eoppe ƿapla soðlice ƿehealbene; Se heopnlica ƿiƿðom ƿwæð. ꝥ ꝥ
 ýƿne hæƿð ƿununƿe on þæƿ ðýƿeƿan boƿme þonne he bið to hƿæð-
 mob. 7 ƿe eall ƿalðenða ðema ðemð æƿne mið ƿmýltƿƿƿe 7 ƿe
 ƿceolan mið ƿeƿýlþe oƿeƿƿiðan ꝥ ýƿne. Se ƿiƿte miht is ƿƿi-
 talƿ lætƿtia. ꝥ is ƿeo ƿaƿtlice bliƿƿ. ꝥ man on ƿoð bliƿƿƿe
 beƿƿux unƿoƿnýƿum þiƿƿe ƿeðan ƿopulþe ƿƿa ꝥ ƿe on unƿe-
 limpum opmoƿe ne beon. ne eƿt on ƿeƿælðum to ƿiðe ne
 bliſſian. 7 ƿiƿ ƿe ƿopleoƿað þaƿ lænan ƿeopulð þiƿƿ. þonne ƿceole
 ƿe ƿitan ꝥ ƿe ƿununƿ niƿ na heƿ. ac iƿ on heopenum ƿiƿ ƿe
 hoƿiað to ƿoðe; þýðeƿ ƿe ƿceolan eƿƿtan oƿ þiƿƿe eapƿoðnýƿe
 mið ƿaƿtlice bliƿƿe. þonne bið seo unƿoƿnýſſ mið ealle
 oƿeƿƿiðeð mið upum ƿeƿýlþe; Seo ƿýƿte miht is inſtancia boni
 oƿeƿiſ. ꝥ iƿ anƿæðnýƿ ƿoðoðeƿ ƿeopceƿ. ƿiƿ ƿe beoð anƿæðe on
 ƿoðoðum ƿeopcū. þonne maƿon ƿe oƿeƿƿiðan þa aƿolcennýƿe.
 ƿwá ƿopþam þe hýƿ bið langƿum býƿmoƿ ƿiƿ ƿe liƿ býð unnýt
 héƿ; Seo ƿeoƿoðe miht is ƿeo soðe luƿu to ƿoðe. ꝥ ƿe on
 ƿoðum¹ ƿeopcū ƿoðeƿ luƿe céƿan. Na iƿeleƿ ƿýlƿeƿ þe hým is
 anðƿæte; Ac uton ðón ælmeƿƿan ƿƿa ƿƿa he ƿƿ tæhte ƿoðe to
 lóƿe. Na us to hliƿan. ꝥ ƿoð ƿý ƿeheƿoð on upum ƿoðoðum ƿeopcū
 7 ƿe iƿela ƿilƿ ƿƿ beo æƿne unƿƿrð; Seo ahtoƿe miht is ƿeo soðe
 eabmoðnýƿ. ƿe to ƿoðe ƿe to mannū mið moðes hluttopnýƿe.
 ƿopþam se ðe ƿiƿ bið. ne ƿýƿð he næƿne moðiz; On hƿam mæƿ
 ƿe mann moðizian þeah ðe he ƿille. ne mæƿ he on ƿeƿiƿƿeðum.
 ƿopþam þe ƿela ƿýnð ƿeƿunƿenƿan. Ne mæƿ he on hiƿ æhtū.
 ƿopþam þe he býƿ enðe ðæƿ náƿ. Ne on nanum þiƿƿum he ne mæƿ
 moðizian ƿiƿ he ƿiſ bið. Nu ƿe habbað ƿehýƿeð hu þaƿ halƿan
 mæƿnu oƿeƿƿiðað þa leahtƿaƿ. þe ðeoƿol beƿwæƿð on ƿƿ. 7 ƿiƿ ƿe
 nellað hi oƿeƿƿiðan. hi beƿencað ƿƿ on helle; ƿe maƿon þƿƿh
 ƿoðeƿ ƿultum þa ƿeonðlican leahtƿaƿ mið ƿecampe oƿeƿƿinnan ƿiƿ
 ƿe cénlice ƿeohtað. 7 habban ƿƿ on enðe þone écan ƿƿrðmýƿt.

¹ Erasure 'god um.'

ā mið ȝobe ȝýlfū ȝif þe ȝrincað nu hēp ! Nu ȝýnð tþelf abuȝiua. ꝥ
 ȝýnð tþelf unþeapaf. þa þe eoƿ recȝað on leben. ȝ ȝýððan on
 englyrc. Duobeci abusiuua ȝunt ȝchi. hoc eȝt ȝapienȝ ȝine
 opib; boniȝ; Senex. ȝine religione; Aðoleȝcenȝ. ȝine oboebientia.
 Ðiueȝ. ȝine aelemoȝina; Femina. ȝine pubicitia Dominuȝ ȝine
 uirtute; Xþianuȝ. contentioȝuȝ; paup. ȝupbuȝ; Rex. iniquuȝ;
 Epiȝcopuȝ. Neglegenȝ; plebȝ. ȝine diȝciplina; populuȝ. ȝine lege
 et ȝic ſuffocatur iuȝtitia dī; Tþelf unþeapaf ſýndon. on þýȝȝe
 populðe. to heáƿme eallum mannū. ȝif hī mótton piȝſian. ȝ hī
 alecȝað pihtȝiȝnýȝe ȝ þone ȝeleaȝan amýȝpað ȝ mancýnn
 ȝebȝinȝað ȝif hī mótton to helle; ꝥ is ȝif ȝe ȝita bið butan
 ȝóðbū þeoȝcū. ȝ ȝif ȝe ealða butan eaƿȝetȝnýȝe. ȝ ȝe þeleȝa
 butan ælmaȝðæbū. ȝiȝ butan ȝýðeȝulnýȝe. ȝ hlaȝoȝð butan
 mihte. ȝ ȝif ȝe cȝiȝtena bið ſacfull ȝ ȝif þeaȝȝa bið modig. ȝiȝ
 ſe cýniȝ bið unpihtȝiȝ ȝ ȝe biȝcop ȝýmeleaȝ. ꝥ folc butan ȝeoȝe
 oððe butan æ; Nu ȝif ȝe ȝita bið butan ȝoðbū þeoȝcū ȝe ðe
 oþrū mannū ȝeołbe ſýllan ȝóðe býȝne. hu ne bið . . .¹ ȝona hiȝ
 lāȝ þam læpeðum mannū unȝýȝð ȝif he ȝýlf nele ðon. ȝȝa ȝȝa he
 hým to ðonne tæcð; Ne bið ȝe lapeoȝðóm þam læpeðum ȝȝem-
 full. ȝif ȝe lapeoȝ mið þeoȝcum toȝýȝȝð hiȝ boðunȝe; Eȝt ȝif ȝe
 lapeoȝ ðȝelað hȝa bið hiȝ lapeoȝ ȝýððan. ȝ ȝif ꝥ eaȝe ablinðað. ne
 bið ȝeo hanð locienðe; Se ealða mann þe bið butan eaƿȝetȝnýȝe.
 bið þam ȝeoȝe ȝelic. þe leaȝ býȝð ȝ bloȝtman. ȝ nænne þaȝtm
 ne býȝð. ȝ bið unȝuȝð hiȝ hlaȝoȝbe; Hȝæt bið æȝȝe ȝȝa ȝtuntlic.
 ȝȝa ꝥ ȝe ealða nelle hiȝ moð to ȝobe aþénðan. mið ȝóððum inn-
 ȝehýðe. þonne hiȝ lima hým cýðað ꝥ he ne bið cucu lanȝe; Iunȝū
 mannū mæȝ tȝýȝnian hȝæðeȝ hī motan libban. ȝ ȝe ealða mæȝ
 ȝitan ȝeȝiȝȝ him þone ðeað; Ðam ealbū² is to ȝaȝnienne ȝið þa
 ȝȝelan ȝeþóhtȝaȝ. ȝoȝþam þe ȝeo heoȝte ne ealðað. Ne eac ȝeo
 tunȝe. ac þaȝ tȝeȝen ðælaȝ ðeȝiað oȝt þam ealðum. ȝiȝe ȝoȝþi
 ȝe ealða hȝæt hiȝ ýlbe ȝeðaȝenȝe. ȝ þa þinȝ ȝoȝȝeo þe hiȝ ſaȝle
 ðeȝiað; Se þȝiðða unþeap is on þýȝȝe populðe ꝥ ȝe iunȝa mann
 beo butan ȝehýȝȝumnýȝe; Unȝýȝðe bið ſe on ýlbe ꝥ him oðȝe
 menn þenion ſe þe on iuȝðe nele hiȝ ýlþrū ȝehýȝȝumian; Upe

¹ 'sona his' written twice and the first erased.

² MS. 'ealdūn.'

hælenð on hīȝ iugðe ƿæȝ ȝ[eh]ýȝȝū hīȝ maȝon ȝ hīȝ heoƿonlican
 ƿæðer he ȝehýȝȝumobe oð ðeað; Ðƿa ȝƿa þā ealðan ȝebaƿeniað
 ðuȝenðe þeaƿaȝ ȝ ȝeȝiƿoð ȝýȝeȝnýȝȝ. ȝƿa ȝeȝiȝȝ þam iunȝan þ̅ he
 hæbbe ȝehýȝȝumnýȝȝe ȝ unðeȝeodnýȝȝe; Gobeȝ æ̅ bȝȝ eac þ̅
 man aƿƿu[ƿ]ȝȝe sȝmble hȝȝ ƿæðer ȝ moðoȝ. mið mȝcelȝe unðeȝ-
 eodnýȝȝe ȝ ȝiȝ he hi ȝýȝȝð he bȝð ȝýȝe ðeaðeȝ; Ðe ȝeoȝþa
 unþeaȝ ið þ̅ ȝe ȝelega mann beo butan ælmeȝðædum ȝ beðȝȝȝe
 hȝȝ ȝeoð. ȝ ȝeoȝnlice healde hȝm to helle ȝiȝe; Unȝesælȝ bið ȝe
 ȝiȝeȝe. þe þuȝh hȝȝ ȝesælþa loȝað. ȝ ȝoȝ þam ȝeȝiȝenðlicū
 þiȝum ȝoȝȝȝð ā on ecnýȝȝe; Ānð ȝeȝælȝe beoð ȝȝmle þa
 miðheoȝtan ȝoȝþam þe hi ȝemetað þa miðheoȝtnýȝȝe eȝȝ se þe
 ðælð ælmiȝȝȝan ȝoȝ hīȝ ðȝiȝtneȝ luȝan ȝe behȝȝ hið ȝoððhoȝð on
 heoȝonan ȝiȝe. þæȝ nan ȝceaða ne mæȝ hið maðmaȝ ȝoȝȝȝælan. ac
 hi beoð be hunðȝealðum ȝehealbene hið þæȝ; On manegum
 ȝiȝum man mæȝ ȝýȝcan ælmiȝȝȝan. on æȝe ȝ on ȝæȝe ȝ on ȝe-
 ȝædum eac ȝ on cumliðnýȝȝe. þ̅ man cuman unðeȝȝ. ȝ ȝiȝ man
 ȝeoȝne ȝenéoȝað. oððe ȝaȝȝȝe ȝȝeȝȝað. oððe bliððne læȝ. oððe
 bȝȝð ȝanhalne. oððe unhalne ȝelacnað. ȝiȝ he læceðóm cān oððe
 ȝiȝ he ȝæð tæcð þam þe ȝæðeȝ behóȝað. oððe ȝiȝ he miȝȝað þam
 menn þe hið abealh. oððe ȝiȝ he ȝeheȝȝoðne of¹ æȝȝȝe
 ȝeðeð. oððe ȝýȝ he ȝoȝðȝaȝene ȝeȝað to bȝȝȝene; Call þiȝ bið
 ælmiȝȝȝe. ȝ eac þ̅ man beȝȝȝȝe þone ȝȝuntan ȝoȝ ȝȝeoȝe. se þe
 ȝȝȝȝan ȝceal. ȝoȝþam þe he ðeð miðheoȝtnýȝȝe. ȝiȝ he þone mann
 ȝiȝtælæcð; Ne liȝȝe on þiȝū hoȝðe þ̅ þā haȝenleȝȝan mæȝȝe
 ȝȝemian to biȝȝȝȝe. ȝoȝ þā þe þu ne bȝȝȝȝȝ ana þiȝȝa ȝelena
 þeal þu ȝoȝȝe healde; Ðu ȝaðeȝȝȝ mā ȝ mā. ȝ menn cȝelað hunȝȝe.
 ȝ þiȝe ȝelān ȝoȝȝoȝiað æȝȝoȝan þiȝum eaȝum; Doð ȝƿa ȝƿa
 ðȝiȝtten cȝæð. ðælað ælmiȝȝȝan. ȝ ealle þiȝȝ eoȝ beoð clāne. þiȝ
 he cȝæð on hīȝ ȝoðȝȝelle; Ðe ȝiȝȝe unþeaȝ ið þ̅ ȝiȝ beo unȝýðe-
 full; Unȝýðeȝulnȝȝ bið ȝceamu ȝoȝ ȝoȝulðe. ȝ þ̅ unȝýðeȝulle ȝiȝ.
 bið unȝuȝð on liȝe. ȝ eȝȝ æȝȝ liȝe nan eblean næȝð æȝ ȝoðe;
 Þiȝðóm ȝeȝiȝȝ ȝeȝū ȝ ȝiȝum ȝoȝþam ȝeo ȝiðeȝulnȝȝȝ ȝeȝȝȝȝȝ
 hi ȝið unþeaȝȝ; Ðæȝ þæȝ ȝeo ȝiðeȝulnȝȝȝȝ bið ðæȝ bið²
 eac seo clānnȝȝȝ. ȝ þ̅ ȝiðeȝulle ȝiȝ onȝcunað ȝiȝȝȝȝȝe ȝ ceȝȝȝe ne

¹ An erasure in MS.² 'ðæȝ bið' omitted but supplied in a later hand.

aſtýpað. ac ȝeſcild ȝuaman ȝ ƿoprihð ȝalnýſſe ȝ ȝræbiȝnýſſe
 ȝemetegað. heo hi ƿapnað ƿið ðruncennýſſe. ȝ ƿopðlunge ne
 luſað. ƿitoblice ſe ȝiðefulnýſſ ȝeƿýlt ealle unþeapaf. ȝ ȝóðe
 þeapaf heo hýlt þe ȝobe liciað ȝ mannū; Seo ȝýxta unþeap is. ꝥ
 ȝe ðe to hlaƿopbe bið ȝeſét. ꝥ he ƿop móbleaſte ne mæȝe hiȝ
 mannū ðón ȝteope. ac bið him ȝƿa mihteleaſ on hiȝ mobeȝ ȝrþece.
 ꝥ he hiȝ unðerþeoððan eȝeȝian ne ðeap. ne to nanū ƿýðome hi
 ȝeȝiȝſian nele; Sume hlaƿopðaf ȝenealæcað þuph heopa hlaƿopð-
 ȝcipe to ȝóðe. ȝƿa moýſes ȝe aƿƿurða þe to þæm ælmihtȝan
 ſƿræc. ȝ ȝume on heopa anƿalbe þone ælmihtȝan ȝnemiað.
 ȝƿa ȝƿa ƿaul ðýðe. þe ƿoſeah¹ ȝobeȝ hæse; Se hlaƿopð ȝceal beon
 liðe þam ȝóðóð. ȝ eȝefull þam ðýȝeȝum. ꝥ he heopa ðýȝȝ alecȝe.
 ȝ he ſceal beon ƿopðfæȝt. ȝ ƿitan hƿæt he clýȝiȝe. hine man
 ȝceal luſian ƿop hiȝ liðnýſſe. ȝ þa ðýȝeȝan ȝceolon onðræðan
 hýne ȝýmle; Elley ne bið hiȝ ȝeƿabunȝ ne fæȝt ne langȝum;
 He ȝceal beon ȝƿa ȝeƿopht. ꝥ him man mote ƿið ȝƿnecan. ȝ ȝƿa
 hƿæt ȝƿa he ȝnece. ȝnece ƿop ȝihteȝiȝnýſſe. na ƿop hiȝ aȝenū ȝƿne.
 ac ƿop ȝobeȝ eȝe; Hýt is aƿƿuten on bôcū. ꝥ ȝe bið eall ȝƿa
 ȝcýlbȝ. ſe þe ýfel ȝeþaƿað. ȝƿa ȝƿa þe ðe hýt ðeð. ȝýf he hýt
 ȝebetan mæȝ. ȝ ýmbe þa bôte ne hóȝað. He ȝceal hýne ȝeþeoðan
 mið þeapfæȝtnýſſe to ȝóðe. ƿopþam þe he nane mihte habban ne
 mæȝ to ȝihte. butan ȝobes ƿýlȝte; ȝƿa ȝƿa ȝob ȝýlf cƿæð; Se
 hlaƿopð ȝceal hogian ꝥ he hæbbe ȝobeȝ ƿultū. ȝ he optȝupriann e
 ȝceal ahpæp be ȝobeȝ ƿultume; Liȝ ȝob bið hiȝ ȝeƿýlȝta. ne bið
 hiȝ miht ƿopȝeƿen. ƿopþam þe nán miht nis butan of ȝobe ſeðe
 ahefð of meohȝe þone mann þe he ƿile. þeah þe he ƿæðla ƿæpe. ȝ
 ƿýpð hine to ealðpe; He aƿýpð þa modȝan of heopa mihte-
 ȝeclle. ȝ ahefð þa eaðmobað. ꝥ eall miððaneapð heo ȝobe unðer-
 þeoð ȝ beþuppe hiȝ ƿulðpeȝ; Se ȝeofoða unþeap is ꝥ ȝe cƿiȝtena
 mann beo ȝacfull; Of cƿiȝteȝ naman is cƿiȝtianuȝ ȝeƿeðen. ꝥ
 is ſe cƿiȝtena mann þe on cƿiȝte is ȝeƿulloð. ȝiȝ he þonne bið
 ſacfull. ne bið he ȝoðlice cƿiȝten; Niȝ nan man ȝihtelice cƿiȝten
 butan ȝe ðe cƿiȝte ȝeepenlæcð; Cƿiȝt ȝýlf nolbe flitan. ȝƿa ȝƿa
 hiȝ fæðeȝ cƿæð be hým; Efne heȝ is min cild þe me is ȝƿiðe
 leof ȝ ic ȝette minne ȝaȝt soðlice ofeȝ hine. ne flit he mið

¹ Read forseah.

ceafte. Ne face ne aſtýpneð Ne on ſcraetum ne gebýrnð ænig mann hýr ſceme; He cpað eac ðn hýr goderpelle. ꝥ þa beoð goder bearn þa þe geſcribume beoð. 7 face ne aſtýniað; Ðpa ſpa þa geſcribbuman beoð foðlice goder bearn. ſpa beoð eac þa facfullan deofles bearn; Ealle þe clýpiað to gode 7 cpeðað. pater nſr. þu ure fæder þe eart on heofonũ ac þe ne maƷon habban þone heofonlican eþel buton þe fram eallũ facum oþroþge beon; Se eahtoða unþear is. ꝥ ge þearfa beo moðig; Mænig mann næfð æhta. 7 hæfð moðignýſſe ſpa þeah. 7 is eapm for worulde 7 ungeræliz for gode. þonne he aſpæð his mób mið moðignýſſe onƷean god. 7 nele on hýr ýmðe eadmoðnýſſe healban; Cpuſc cpað on hýr goderpelle be þam Ʒaſclican þearfum; Beati paupereſ ſpũ. qm ipſorum eſt regnũ celoru; Eaðize ſýnb þa þearfan þa þe on Ʒaſte ſýnb þearfan. forþam ðe hým bið forƷifen heofonan riſceſ mýrðe; Ða beoð þearfan on Ʒaſte. þa þe for goder luſan beoð eadmoðe. forþam þe þæſ móðeſ eadmoðnýſſ mæƷ beƷitan goder riſe hpoðon þonne ſeo haſenleaſt. þe of hýnþum becýmð; Piſoðlice þa riſcan. þe rihtlice libbað maƷon beon Ʒetealbe betpux goder þearfum. Ʒif hi eadmoðnýſſe habbað 7 ofeſcfopeðnýſſe forlætað ſpa ſpa ðauib cýning cpað be him ſýlfum; Ego uero egenus et paup ſum dñ abiuua me; Ic eom pæbla 7 þearfa. Lioð ſýlſc þu me; Se moðiga þearfa. for hýr móðeſ upahefeðnýſſe. is to riſcan Ʒetealb rihtlice on bocum. 7 ge eadmoða riſca þeah ðe he æhta hæbbe. mæƷ beon goder þearfa Ʒif he gode Ʒecpemð; Se niƷoþa unþear is ꝥ ge cýning beo únrihtcſiſ; Se cýning bið Ʒecopen to þam þe him cýð hýr nama; Rex þe cpaðað cýning ꝥ is Ʒecpeben piſſiƷenð. forþam þe he ſceal piſſiƷan mið piſðóme hýr folce. 7 unriht alecƷan. 7 þone Ʒeléaſan aſpæan 7 þonne býð hit eapmlic. Ʒif he bið únrihtcſiſ. forþam þe he ne Ʒerihc læcð nænne. Ʒif he únrihtcſiſ bið ſýlf; þæſ cýnmƷeſ rihtcſiſnýſſ aſpæð hýr cýneſetl. 7 þæſ folceſ ſcēope Ʒeſtaþelað hýr soðfæſcnyſſ; ꝥ is cýningeſ rihtcſiſnýſſ ꝥ he mið piſcetepe ne ofſiſcete. ne eapmne ne eaðizne. ac ælcum ðeme riht; He ſceal beon bepeſƷenð pýðepena 7 ſceopcilba. 7 ſcala alecƷan. 7 forliƷeſ Ʒepitman. 7 þa apleaſan aþpæfan of hýr eapde. mið ealle piſccepæſc alecƷan. 7

pīglunze ne gýman; Pitan hým ſceolan pæðan 7 he ne ſceal
 beon pæamob; Godeſ mýnſtra he ſceal. mundian æfre. 7 ſeban
 þeapfan. 7 færlice pinnan wið onſigenðne hepe. 7 healban hiſ
 eðel; He ſceal godfæſte menn ſettan hým to geſeſan. 7 for
 gode lýbban hýſ hiſ rihtlice 7 beon on earfoðnýſſe anpæbe 7
 eadmob on ſtilnýſſe. 7 hiſ ofſprýnðe ne geþaſize ꝥ hý ápleaſe
 béon; He ſceal hýne geþiððan on aſectum tibus. 7 ær mæltibū
 meter ne abitan. forþam þe hit is appiten. ꝥ þa þære leobe þar
 ſe cining bið cild; 7 þar þa ealðormenn etað on ærnemeſſen
 uneapfærlice; Liſ ſe cýning pīle mið carfulnýſſe healban þaſ
 forþeðan beboda. þonne bið hiſ rice geſundfull on liſe. 7 æfter
 liſe he mót faran to þā ecan¹ for hiſ apfæstnýſſe; Liſ he
 þonne forþýhð þaſ geſetnýſſa 7 lape. þonne bið hiſ earð
 geýrmed for oft. æðer ge on hepegunze ge on hunzpe. ge on
 cpealme. ge on ungeþýðerū. ge on pilðeopum; Pite éac ſe cýning
 hu hýt is geþeden on bōcum 3iſ he rihtwiſnýſſe ne hýlt ꝥ ſpa
 ſpa he ahaſan is on hiſ cýneſcle toforan oðrū mannū. ſpa he
 bið eft genýþeað on þam nýþemeſtam wītū unðer þam un-
 rihtwīſū. þe he unpæðlice geheold; Se teoða unþeap is ꝥ ſe
 biſceop beo gýmeleap; Eþſ is gpecisc nama. ꝥ is on leðen
 ſpeculator. 7 on engliſc ſceapepe. forþam þe he is geſet to þam
 ꝥ he ofeþſceapian ſceole mið hýſ gýmene þa læpeðan. ſpa ſpa god
 ſýlf cwæð. to ezechiele þā witegan; Speculatorem deſi te domui
 iſt; Ic þe geſette to ſceapepe. godlice minū folce iſraheleſ
 hiþeðe ꝥ ðu gehýpe mine worð 7 of minū muðu mine ſpæce
 hým cýðe; Liſ þu þam apleaſan nelt hýſ apleaſnýſſe ſecgan.
 poñ ſpýlt ſe apleaſa on hiſ apleaſnýſſe. 7 ic ofganze æt þe mið
 gnaman hiſ blōð; Liſ þu þonne papiſt þone apleaſan per. 7 he
 nelle gecýppan fram hiſ ſýnnū þurh þe. he ſpýlt on hýſ un-
 rihtwīſnýſſe 7 þin ſapul bið alýðeð; Liſ ſe biſceop bið gýme-
 leap þonne he godeſ biðel iſ. 7 to lapeope geſet þam læpeðū
 folce. poñ loſiað ſela ſapla 7 he ſýlf forð mið. for hiſ gimeleaſte.
 ac ꝥ folc bið geſælz þurh ſnotorpe biſceop. þe him ſezð godeſ
 lape. 7 healt hý unðer gode ſpa ſpa góðð hýrðe. ꝥ hi beon
 gehealbene 7 he hæbbe þa méðe; Se enblýſta unþeap is. ꝥ folc

¹ 'rice' probably omitted.

beo butan ƿteope; Fela beoð ƿtuntnýſſa þær nán ƿteop ne bið. 7 þær þ̅ ðýſſið bið onſorh 7 þ̅ ƿeðpýlb ƿicſað þær bið ýfel to ƿunienne ænigum ƿisan men. be þam cƿæð ƿe ſealmpýſhta þiſum ƿorðum clýpiende; *Adprehendite diſciplinam. ne quando irascatur dñſ & pereatiſ de uia iuſta*; þ̅ is. underfoð ƿteope þe læſ þe ƿoð ýſſiðe ƿið eop 7 ƿe þonne loſian of þā ƿihtan ƿeðe; Eac pauluſ ſe apoſtol cƿæð on hiſ ƿiſtole. þurhþuniað on ƿtēope. 7 ƿepitōðlice beoð ƿſýlce ƿorlizepas. ƿiſ ƿe libbað butan ƿteope; *Eccl̅* 7 ƿitega iſaias þe þam ilcan cƿæð; *Quieſcite agere puerſe diſcite bene facere*; *Leſſiſað þſýſlicpa ðæba. 7 leorniað ƿóóð to ƿýſcanne*; *Dauib cƿæð eac*; *Declina a malo & fac bonum*; Buh ƿſam ýfele 7 ðo ƿóóð; *Lif þu unſceððiz ƿi ƿeſcýlb þe ƿið ýfel. 7 ƿiſ þu ƿceððiz ƿæſe ƿeſenð þe ƿſam ýfele þý læſ þe þu ƿteop-leas lōſiðe on ende*; *Se tſelſta unþear is. þ̅ folc beo butan æ.* ƿe ne¹ moton nu healban moýſeſ. æ. on þa ealban ƿiſan æfter upeſ hælendeſ tocýme. ac ƿe ƿceolan ƿeſýllan ƿſa ƿe ƿýmoyt maðon þæſ hælendeſ beboba. 7 þa beoð uſ ƿor æ. ƿorþam þe ƿe beoð butan him ƿiſ ƿe hýſ beboba ne healbað; *Maneſa ƿeſaſ ſýnb ƿſa ƿſa ſe ƿiſðom clýpað. þe mannum þinſað ƿihte. ac hi ƿſa ƿeah ƿelæbað to ðeaðe on ende. þa þe hým ðýſlice ƿolſiað*; *Se þe ƿoðeſ. æ. ƿorlæt ƿeo þe is upe ƿeð. ƿe ƿceal miſlice ƿapan on manexū ƿeðpýlbū*; *Cſiſt ƿýlf is ƿe ƿeð. ƿſa ƿſa he ƿæbe be hým*; *Ego ſum uia & ueritaſ. & uita*; *Ic ƿýlf eom ƿe ƿeð 7 ƿoð-ſæſtnýſ. 7 lif*; *Nan man ne mæð becuman to minū heoſonlican ƿæðeſ. buton þurh me. ac ƿe beoð þurh cſiſt to heoſenum ƿeðrohte ƿiſ ƿe hiſ biſſenſaſ healbað*; *Ða þe butan ƿoðeſ. æ. 7 ƿoðeſ ƿeſetnýſſum libbað. þa beoð butan ƿoðe æſſe ƿunizenbe*; *Drihten ƿýlf behét þiſ þam þe healbað hýſ beboba*; *Ecce ego uobiſcum ſum omnib: dieb: uſq: ad conſūmationē ſch̅*; *Ic ƿýlf beo mið eop ƿoðlice eallum ðazum. oð ƿeenbunſe þiſſeſe ƿopulðe*; *Se hælend ſ̅ ƿeſiſſiðe to hýſ ƿiſlan ƿýmble. þ̅ upe ƿapla moton ƿiðian eft to him æfter unum life. to þā écan life. þ̅ he upe ƿapla underſoð. þe hi æſende to þā lichaman*; *Ðý him á ƿulðon 7 ƿurðmýnt Amen*;

¹ 'ne' supplied in later handwriting.

APPENDIX III.

ROYAL MS. 17 A 27, Fol. 70.

Her cumseð þe oreisun of seinte Marie.

SWETE lefdi seinte marie meiden ouer meidnes þu bere þat blisfule bern. þe arerde mon cun þat wes adun ifallet þurh adames sunnen. ant þurh his hali passiun weorp þen deouel adun ant herehede helle. Ich a sari sunful þing bidde þin are. þat tu beo mi motild azeines mine sawle fan. þat ha hire ne bitellen. ah were me ant help me milzfule meiden. in alle mine neoden. ha habbeð monie wunden o me nunan ifestnet. þe acwelleð mi sawle bute þu beo mi leche. ich habbe ofte ibuhen to alle mine þreo fan. to þe feont. * ant te þeo world. ant to mi flesches sunne. ich cnawe me schuldi. ant crie lefdi merci. for ich habbe imaket ȝeten of alle mine fif wittes to sunfule unþeawe. Misloket. Mishercnet. Misispeken. Misifelet. Misiliket swote smelles. prude ant wilnunge of pris me habbeð sare iwundet. als wa wreððe. ant onde. leasunsunge.¹ Missware. ueele halden treowðe. cursunge. bacbitunge. ant fikelunge summe tide. ich habbe ihaued of oðer monnes mid woh. ant wið unrihte. iȝeue mis. iunne mis. ant ethalden ofte. spac to uel. ant slaw to god. ȝemeles ant unlusti. sum time to pleiful to drupi oderhwiles. ich habbe isuneget in mete ant idrunch baðe. wið flesches fulðe ifulet þat ich am laddliche ihurt ilicome ant isawle wið allescunes pinen of sunnen for² þah þe werc nere in þe bodi þe wil wes in þe heorte. al þis ich cnawlechi to þe swete lefdi seinte marie. hehest alre halehen. Nim mot for me ant were me. for ich am pine wurðe. bisech for me þi milde sune Milce. Merci. are. for nawt ne mei he wernen þe : moder þat³ him bere. of alle pine bisocnen. ich bidde ant biseche þe. ant halsi ȝef me haheð hit. bi his flesh founge of þin edi bodi. bi his ibornesse. bi his edi uestunge iþe wildernesse. bi þe harde hurtes. ant te unwurðe wohes þat he for us sunfule willeliche . . .

* Fol. 70 b.

¹ So in MS.² MS. sor.³ Or ? þe.

[The rest is lacking.]

NOTES AND EMENDATIONS.

P. 3, l. 2. *heste dei* = an ordinance day, a day to be kept holy by *behest* or command.

l. 3. *sed.* The *d* is written for *ð*; and the same occurs in *god*, l. 6; *finded*, l. 7; *unbinded*, *leaded*, l. 8; etc.

P. 5, l. 11. *Pus makede ure helende his holie procession fro Betfage to Jerusalem. and elhc cristene man makeð þis dai procession fro chirche to chirche. and eft agen. and [hit] bi-tocned þe holie procession þe he makede þis dai.* (MS: in Trinity Coll., Camb.)

l. 17. *pat assa*, probably an error for *pa assa*. See p. 3, l. 1 from bottom, p. 5, ll. 18, 21, and p. 9, l. 1.

l. 18. *hi hered* = *ihered* = *ihereð*, hear.

l. 22. *nes* = *ne se*, not.

l. 23. *ifuled of* = ? *ifoled of*, foaled of.

l. 25. *ouer stohwenness*. I have connected this in the translation with *ouer-stigen*, to exceed; but I now believe it to be an error for *ouer-flowendnesse* = superfluity. 'Manega Lazaras ge habbað nu licgende æt eowrum gatum, biddende eowre *ofer-flowendnyss*' = Many Lazaruses ye have now lying at your gates, begging for your superfluity. (Ælfric's Homilies, vol. i. pt. iii. p. 334.)

l. 26. *sterc ne wemod*, literally harsh and passionate. 'ac ða stiðnyssa his *stearcan bigleofan* . . . *geheold*' = But held to the severities of his harsh diet. (Ælf. Hom. vol. ii. pt. vii. p. 148.) 'Se feorða [heafod-leahter is] *weamet*' = The fourth cardinal sin is passion. (Ibid. vol. ii. pt. vii. p. 218.)

l. 27. *pes þe* . . . *mare*, so much the more.

l. 36. *sulen*, an error for *sculen*.

P. 7, l. 13. *þe þe salm scop* = who composed the Psalms. *þe* may be for the A.S. *se þe* (see p. 109, l. 3), who; but if we regard the first *þe* as redundant, we must read *salm-scop* = psalmist.

l. 22. *unfrit* = *unfrið*, discord, war.

l. 25. *litmie*. This is perhaps another form of *litnie*, to regard, look to. (See Orm. i. 211.) In the Moral Ode, p. 161, l. 22, it is written *lipnie*; but in the Egerton copy we find *hopie*.

l. 27. *rencas*. Bosworth quotes *idele rænca* = vana superbia, inanis corporis cultus. But in A.S. *renc* is feminine; however, *rincas* = men, would not suit the context.

P. 9, l. 23. *auulsed* = A.S. *gefylsted*, assisted.

l. 24. *per̃f*, need.

P. 11, l. 19. *breode* does not here signify *breadth*, but is merely given as the English rendering of *tables*. A.S. *bred*, pl. *bredu*. See l. 1 from bottom, and p. 13, l. 2.

l. 1 from bottom. *oðre* = first (of two), is quite correct. 'Lamech nam twa wif. *oper* wæs 3enemned Ada and *oper* Sella.' (Genesis.)

P. 13, l. 7. *bi sunt* = *bismit*, defile, besmut.

l. 11. *pur̃zes* = *pinges*, things. *azc* is very much like *aze* in the MS., the *e* being imperfect; *aze* would signify *may possess*. Perhaps we ought to read, *þe oðer mon aze ut mare þenne þu* = which another man may have more than thou; *agan ut* in A.S. is to have or to find out.

l. 18. *mur̃ðhe*, probably an error for *mer̃ðe*, prosperity. See p. 21, l. 1, where *mur̃ðhe* occurs for *mer̃ðe*, wonders, glories.

l. 28. *por̃ð* = *porh* = *purh*, may signify through; so that *westmes por̃ð*, &c. = your fruits shall frequently come to nought *through* destructive (evil) tempests. But *purh* governs an *accusative*, and *wedere* would be required instead of *wederas*; but see p. 7, l. 22.

l. 30. *to prisune* = for (as) prisoners. See Genesis and Exodus, l. 2044.

l. 36. *þeor̃ð* = *weor̃ð*, the pres. tense of *weorpan*, to be.

P. 15, l. 13. *uuelien*, to do evil to, hurt, afflict.

l. 14. *isegge þet sceamie*, &c. = should say what might put us to shame.

l. 24. *putlest* has here the same signification as the O.E. *pultest*, thrustest, pushest. This is the earliest appearance of the word *put* in this sense.

l. 36. *wið-stewen* = restrain, put a stop to. *Stewen*, to stop, cease, occurs in St. Marharete, p. 6: 'Stute nu ant *stew* pine unwittie wordes.'

P. 17, l. 1 from bottom. *towaar̃ð* = *towarde*. *ð* is here written instead of the ordinary contraction for *de*. This is not at all uncommon in Old English MSS.

P. 19, l. 22. *forlaze*. This perhaps should be written *for laze*.

- The modern word *furlough* is the Du. *verlof*, leave, permission. Perhaps *laze* (law) is here used in the sense of sanction.

P. 21, l. 9. *alre coste*, always. It appears to be a compound like O.E. *needes-coste* (Chaucer) = O.E. *needes-weyes*, of necessity.

l. 15. *be hit* = *bet hit*, amend it, repent of it.

ll. 24, 25. *tomarzan hit him is awane* = the morrow is lacking for him; i.e. he may not live until to-morrow.

l. 32. *nule* = ? *wile* = *wule* or *wile*, will.

P. 23, l. 1 from bottom. *miht*, mayest, not mightest.

P. 25, ll. 2-8. 'Se man þe æfter dædbote his manfullan

dæda ge-edniwað, se gegremað God, and hé bið þam hunde gelic, þe spiwð and eft étt þæt þæt hé ær aspaw.' (Ælf. Hom. vol. ii. pt. x. p. 602.)

l. 9. þurzeð = þinzeð, seems. See p. 13, l. 11, where þurzes = þinzes, things.

P. 26, l. 10. *in him*, i.e. in the *body*.

P. 27, l. 2. þa halinesse, like O.E. *halilom*, here signifies the *house* or *host*.

l. 7. *his eþane on-siht* = the sight of his eyes; but *his aþene on-siht* = his own presence,—*on-siht* being equivalent to A.S. *onsion*, *onsyn*, face, countenance, sight.

l. 33. *witicrist*, an expletive, 'By Christ!' *Witi Christ* may have originally signified 'So help me Christ.'

P. 29, l. 8. *cweðen in his þonke þar hi bið*. Perhaps for *in his þonke* we ought to read *his þonkes*, and the meaning will be, 'to say willingly where he is,' &c.

in his þonke þar hi [? he] *bið* = in his mind where he is. *In his þonke* is equivalent to *on his mode*, in his mind, that is, to himself.

l. 12. *Rubberes* = *rupperes*, riflers, house-breakers.

l. 14. *iuguleres* = jesters; but here used for idle talkers, gossip-mongers. Chaucer uses *jonglerie* for idle talk.

P. 31, l. 1. *ouereake* = A.S. *ofer-eca*, overplus, remainder.

l. 8. *foxliche smeþien* = fox-like gloze.

l. 15. *ge-forðian*, offer, afford. The later forms, *avorihi*, *aforthie*, show that *ge-forðian* is the representative of the modern verb *afford*.

P. 33, l. 6. *agultes* for *agultest*. Verbal forms in *-es* are not used in this work.

l. 14. *graming*. We ought perhaps to read *granung*, groaning.

l. 20. þa twa sunne. The two sins, i.e. of whoredom and gluttony.

l. 25. *zeuenesse*, not forgiveness, but *indulgence* = A.S. *for-zyfennes*.

l. 32. *frumðe*, beginning, commencement. For *þet* we ought perhaps to read a *þet*, until.

l. 34. *unprizedest* for *unwriþedest*. The verb *unwriþen* is properly a *strong verb*. Instead of *uncoveredst*, I think the true meaning here is *glancedst*, *winkedst*, or *peepedst* (with thine eyes upon thy riches).

l. 36. *he ne bið*, he is not. We ought perhaps to read *heo* for *he*, so that *heo ne bið* would refer to *þeos weorlð*, mentioned in l. 35.

P. 34, l. 2. For *why are we evil*, i.e. *why do we act wrongfully*.

P. 35, l. 10. þah hit were min = though it should be mine.

l. 18. *lað*, not hateful, but loathsome.

l. 33. *i-escad* = learnt by inquiry.

P. 37, l. 20. *on ward* may be A.S. *on weard*, opposed to. It appears however to be *on wane*, wanting, lacking. See p. 29, l. 24.

l. 24. *lipnie*. This seems to be the same word as *litmie*, p. 7, l. 22.

ll. 27-36 to p. 39, ll. 1-3.

‘Thre maner peyne man fangeth
For hys senne nede;
Senne (sorrow) hys that one, that other fastynge,
The thrydde hys almesdede;
 Ae woste,
Senne (sorrow) hys and edbote yset
For senne do ine goste.

For senne in flesche
Vestyng heth the flesche lothe;
Ac elmesdede senne bet
Of gost and flesche bothe;
 For thencheth,
Thet almesdede senne quenkeþ
Ase water that fer aquencheth.

.
Knewelynge, travayl, bar-uot go,
Welle-ward (= wolward) and wakyng,
Discipline and lyte mete,
Thes longeth to vestynge;
 And here,
Pelgrymage and beddynge hard,
Flesch fram lykyng te arere.

Ȝeve, and lene, and conseil,
Clothyng, herberȝ, and fede,
Vysyȝ seke and prysones,
And helpe povere to nede;
 Muknesse,
For to vor-ȝevene trespass,
Tak dedes of elmesse.’ (Shoreham, pp. 37, 38.)

P. 39, l. 17. *inwarliche* = *inwardliche*, inwardly, truly. Chaucer uses *inly* in this sense.

ll. 32-34. Ælfric has the same idea: ‘*ƿa ælmessan ƿe of reaflice beoð gesealde sind Gode swa gecwéme, swilce hwa acwelle oðres mannes cild, and bringe ȝam fæder ƿæt heafod to lace.*’ (Hom. vol. ii. pt. vi. p. 102.)

l. 33. *con* . . . *þong* (= *þone*), acknowledge an obligation. (Havelok the Dane, l. 160.)

l. 36. *for nis þer nan feng on* = for none of these things (i.e. stealing and rapine) are acceptable (to God). ? *feng on* = A.S. *anfeng*, fit, acceptable.

P. 41, l. 4. *earnie*, strive to deserve, merit.

l. 5. *upplikan*, above. 'On ðære tide wæs micel smyltnys in ðære upplikan lyfte (= in the air above). (Ælf. Hom. vol. ii. pt. x. p. 496.

l. 11. *fredome*, privilege. See Ayenbite of Inwit, p. 41.

l. 32. *earming*, probably an error for *earman* or *earmen*—the correct form of the definite adjective. *Earming* is properly a noun.

P. 43, l. 6. *un-aneomned* may be rendered 'unmentionable' as well as 'innumerable.'

ll. 6, 7. *fēðer fotetd* is evidently an error for *fīðer-foted*. A.S. *fyp̃er-fot*, four-footed, quadruped.

l. 8. *epem* = A.S. *epm*, breath, vapour. Ger. *athem*.

'zang þonne swa.
oð þæt þu þone ymbhwyrft.
alne cunne. and ærest amet.
ufan to gründe. and hu sīd.
se swarta eðm seo.' (Cædmon, p. 309, l. 4.)

'hreðer æðme weoll' = his breast heaved with breathing.

(Beowulf, l. 5180.)

l. 11. *Summe swa deor lude remeð* = some as (wild) animals roar loudly.

l. 26. *motien*, treat, dispute. 'Man mote on earnest *motian* wið his drihten.' (Ælf. Test. p. 29, l. 22.)

l. 27. *dringan*. I have translated this as if it were an error for *ðringan*. *Dringan* would at first sight appear to be for *drincan*, to drink; but this sense does not suit the context.

l. 32. *Elmeszeorn nes heo nefre* = Willing to give alms was she never. Bosworth makes *elmeszeorn* = alms-giver; but (as in such compounds, as *lof-zeorn* = greedy of praise, vainglorious) it is an adjective, signifying desirous, so that *lof-zeorn* = willing to give alms, charitable.

l. 36. *on wunres liche* = *on þunres-liche*, in the similitude of thunder; but it is probably an error for *on þunres slege*, in a clap of thunder, which phrase occurs in the Gospel of Nicodemus, p. 13, 3.

P. 45, l. 25. *chirche bisocnie* is evidently equivalent to A.S. *cyrice-socn* = O.E. *chirche zong*, church-going. *Socn* = a seeking, visiting, visitation, as in Beowulf, l. 3558: '*Ic þære sōcne singales wæg mōd-ceare micle*' = I for that visitation constantly have borne great mental care. '*On land-sōcne*' = In search of land. (Cædmon, p. 100, l. 17; p. 102, l. 12.) In some Early English works we find *bisocnie* used in the sense of 'to beseech.'

P. 47, l. 1. *wurdliche* = *wurðliche*, estimable, valuable.

P. 49, l. 19. *tunes*. For a note on this word see Notes on the Glossary to Ormulum, vol. ii. p. 653.

P. 53, l. 11. *itmiȝen* sometimes signifies to manage, contrive. It here signifies to act with moderation.

l. 18. *þeos ȝeolewe clapes* = clothes stained with saffron. 'Hire wimpel [maked] wit oðer maked geleu mid saffran.' (Homilies in Trinity Coll. Library, Camb., quoted in Bishop Percy's Folio MS. vol. ii. pt. i. p. 179.)

helfter = *helster*. This is used by Chaucer for covert, hiding-place.

l. 20. *tilden* = to set a trap, to bait.

l. 24. *blanchet*, a kind of wheaten flour used by ladies for improving their complexion.

'With *blaunchette* and other flour
To make thaim qwyttre of colour.'

(R. de Brunne, MS., Bowes, p. 20, in Halliwell.)

l. 26. *hindene* = ? *hid-ern*, a hiding-place. Some foolish people try to deter vain children from admiring themselves in the mirror by telling them that if they look over-long in the glass they will see the devil peeping over their shoulder.

P. 55, l. 9. *wið him misdon*. *misdo* (sin) against him.

l. 11. *nīð*, hatred, malice arising from envy.

l. 13. *blenchen*, not to terrify, but to deceive, lead astray, turn aside. O. Norse *blekkja*. See Ancræn Riwle, pp. 276, 242.

l. 17. *Bute we bileuen*, &c. Except, unless, we *forsake*, &c. We must transpose the punctuation of ll. 16 and 17.

P. 57, l. 36. *onimis* = *on-mis* = amiss.

l. 42. *trowðe*, gen. sing. Perhaps *trowðe lef* = *trowðe lei* = law of truth, or *trowðe be* = be thou true.

l. 44. *Godere hele* = advantage, welfare, happiness. Cp. O.E. *wrothere-hele*, misfortune; ruin.

'Pat quene was of Engelond, as me ap er ytold,
Pat *goderhele* al Engelond was heo evere ybore.'

(Robt. of Gloucester, Spec. E. Eng. p. 70, l. 247.)

l. 45. *monslaht* is properly homicide, manslaughter.

l. 60. *iliche swiðe* = even as great (is it now).

l. 64. *blecen* = *blesen*, preserve, deliver.

'Therewith upon his crest

With rigor so outrageous he smitt,

That a large share it hewd out of the rest,

And glauncing downe his shield from blame him fairly *blest*.'

(Spenser's F.Q. I. ii. l. 18.)

P. 59, l. 71. *loð* = *lod* = *leod*, the common folk.

l. 85. *æt-agan*. I have here translated it as if an error for *æt-eawan*; but if not for *of-gan* = to proceed, we ought to read *eft agan* = long ago.

l. 88. *Onlete* = A.S. *andwelite*, form, face. In the Ormulum we find *onndlætt*, *onndlēt*, countenance.

‘Ant ure Laferrd lēt hemm sen
Hiss *onndlæt*.’ (Vol. ii. p. 95.)

l. 90. *lete*, not = A.S. *leotan*, *lutan*, to stoop, bend; but = A.S. *white*, face, form. *Lazamon* has *lete*, *lete*, look, glance.

P. 61, ll. 113, 114.

That he may be (our) father and we his sons,
To him is the advent of us all.

To cumes and *synes* should perhaps be written *to-cume* and *sune*; *to-cume* = A.S. *to-cyme*, advent, coming to.

l. 115. *eðele* = A.S. *ēthel*, native country, patrimony, inheritance.

l. 130. *for-men* = to commence, begin to do.

P. 63, l. 162. *wisliche* = the same, as *gewisliche*, truly, certainly. We also find the simple form *wisse*, as in the Ormulum and the Canterbury Tales.

P. 65, l. 175. *unskile*, folly, indiscretion, sins. See Orm. vol. i. p. 12.

l. 177. *ure sunnen*, &c., the sins against us, &c. See l. 193.

P. 67, l. 223. *ping*, sake, account. ‘To hwam ætwite þu me ær þæt ðu hi forlure for minum *pingum*’ = Why didst thou, just now, upbraid me that thou hadst lost them on my account (or for my sake.) (Boeth. vii. 3.)

l. 230. *fond* = *feond*, enemy, the devil. (See p. 69, l. 1.)

P. 69, l. 251. *wrihte*, accusation, blame. The devil is represented as the *accuser* of mankind. For the form *wrihte*, see Orm. i. 136, 286; ii. 10, 339, 341; and Gloss. to Gen. and Exod.

l. 265. *lete* = conduct, as well as speech. Cp. the O.N. *lát*, *læti*, gestus, sonitus. See Orm. i. 39, 40, 348.

l. 268. *inhd* = A.S. *ingehyd*, intention.

P. 71, l. 278. *waning*, qy. for *woning* or *wuning*, abode.

l. 292. *him* refers to *scrift*, which is masculine. *habben* . . . *inume*, may have received (shrift); but *habben* . . . *imune* = may have remembered.

l. 294. *do in firste* = put off, grant respite.

P. 75, l. 2. The Trinity MS. reads, ‘Ne noman ne agh werne þanne me him for nede þar to bit’ = Nor ought any man to refuse (to teach) when any one in need thereto entreats (him).

l. 35. *alde*, an error for *halde*. The Trinity MS. has *healde willen* = are willing to receive.

l. 36. *þopmunge* = *þofmunge* = O.E. *chesunge*, adoption, election.

P. 77, l. 3. *wacste*. The Trinity MS. has *westme*, which is also used for *strength*.

‘Ac hie be *wæstmum* wig[an] curon.’

(Cædmon, p. 193, l. 8.)

= For they, according to his *strength*, chose each warrior.

l. 11. *studed* = *studeð* = helpeth. A.S. *studu*, a support.

P. 79, l. 5. *half quic*. The A.S. *sam-cucu*, *healf-cwic* corresponds to the phrase ‘half-dead,’ but it is here literally rendered on account of the distinction drawn by the author of this homily on p. 81, l. 3.

l. 9. *werue*.—*Werf* (= A.S. *weorf*) signifies properly an ass; but in p. 85, l. 3, *werue* is given as synonymous with *mare*.

l. 16. *Ierusalem . . . griþes sihþe*. ‘Jerusalem *visio pacis* . . . Finita viâ habitabimus in illâ civitate, quæ numquam ruitura est, quia et Dominus habitat in eâ, et custodit eam; quæ est *visio pacis* æterna Jerusalem.’ (St. Aug. Enarr. in Ps. cxxxiv. § 26.) ‘Hierusalem, on þære is symle sibbe *gesihð*.’ (Ælf. Hom. i. 210.) See Orm. vol. ii. pp. 274, 429.

l. 21. *wrechede* = *wrech-hede*, crime, wickedness.

l. 23. *scrude*. I have rendered this by *produce*, as if it were an error for *strunde* (A.S. *strynd*, stock, *strain*, tribe).

ll. 26–28. It was a prevailing notion that sin caused the inferior creatures to become *hostile* to man. See Gen. and Ex. p. 6.

P. 81, l. 4. *aquenched*, extinguished.

l. 9. *his flesc awelden*, keep in subjection the lusts of the flesh.

l. 15. *holde mode*, a well-disposed (favourable) mind. ‘Beheald min gebed *holdum mōde*’ = with a *gracious* mood. (Ps. v. 1.) ‘Pe him *hold* ne wæs’ = who was not favourable (friendly) to him. (Cæd. 217, 2.) ‘Beheald me *holdlice* (favourably) and gehyr me eac.’ (Ps. liv. 1.)

l. 28. *seaxe*, a short knife. ‘And (seo) hyre *seaxe* geteáh’ = she drew out her poniard. (Beow. l. 3095.)

l. 32. *elelendis*, foreign. In A.S. we have the forms *elelend*, and *elelendisca*, as well as *ellend* and *ellendisca*.

‘Ac me tó sange symle hæfde,
hú ic þíne sôðfæstnysse sélest heólde,
þær ic on *elelande* áhte stówe. (Ps. cix. 54.)

l. 35. *com flon*, came flying. The infinitive after verbs of motion is very common in A.S., but is not so frequently used by later writers, who prefer the present participle, which we have also in the Saxon English. ‘Ða comon þær *fleogende* twégen fægre englas.’ (Ælf. Hom. vol. ii. pt. v. p. 504.)

l. 36. *fepor-home*. This properly signifies ‘*vestis plumis constructa*,’ but it is also used for *wings*.

‘ And [he] hæfde cræft mid him.
 þet he mid *feðer-hōman*. (= wings).
 fleogan meahte.’ (Cæd. p. 27, l. 13.)
 ‘ geseo ic him his englas.
 ymbe hweorfan.
 mid *feðer-haman*’ (with feathery wings).
 (Ibid. p. 42, l. 6.)

Home or *hame* is found in the Romance of Kyng Alisaunder,
 p. 21, l. 391.

‘ Of he caste his dragouns *hame*.’

P. 83, l. 31.

‘ The schryft-pader that varth aryȝt
 Schal be wel debonayre and loȝe ;
 He schal wyslyche thy senne hele,
 Bet thane he wolde hys owe.
 ȝef he the schel anoye aȝt,
 Hyt wyle of-þenche hym sore ;
And otherwyle anoye he mot,
Wanne he scheweth the lore of helthe,
Ase mot the leche ine voule sores
Wanne he royneth the felthe.

(Shoreham, pp. 35, 36.)

P. 85, l. 3. *unorne* may here be rendered bold, wayward. Its more ordinary meaning is, simply, rough, old ; *unorne mare þet bitacneð ure unorne fleis*. Cp. the following from the Vision of Piers Ploughman, ed. Wright, vol. ii. p. 354 :—

‘ For he seigh me that am Samaritan
 Suwen Feith and his felawe
On my capul that highte caro,
 Of mankynde I took it.’

l. 25. *wurpinge*, dung, ordure. See a good note on this word in Cockayne’s St. Marherete.

P. 87, ll. 5, 6. *of elchan hiwscipe*. The original has *æt ælcum hiwiscæ*.

l. 10. *londe*. The original has *leodscipe*.

l. 13. *ledde*. The original has *mid* ; but perhaps the scribe of the Lambeth MS. intended to write *and ledde*.

l. 21. *þe ner*. The original text has *þa clypod God þone moysen him to*.

l. 25. *deðpe*. The original has *slege*.

P. 89, l. 21. *edmodliche*. The A.S. text has *ánmodlice* = unanimously.

l. 22. *onbodinde*. The A.S. text has *anbidigende*.

l. 25. *upfleunge* = *upfleringe*, upper flooring.

l. 27. *spechen*. The A.S. text has *gereordum*.

- l. 29. *troufeste*. The A.S. text has *caufæste*.
 l. 31. *eclicnew*. The A.S. text has *ælc oncnnew*.
abluied. The A.S. text has *abliged*.
 P. 91, l. 10. *forð*. The A.S. text has *oðpæt*. Old English writers also employ *for-te* or *forto* = until.
 l. 11. *þa iturn[d]e*. The A.S. text has *ða wurdon hi onbryrde* (stimulated), and *cwædon*, &c.
 l. 17. *mid sibsumnesse*. The A.S. text has *on annysse*.
salden = The A.S. text has *beceapodon*.
 l. 23. *wone* = lack. The A.S. text has *wædla* = poor person.
 l. 24. *apostlas fotan*, the feet of the apostle (St. Peter). The A.S. text has *to þæra apostola fotum*. See l. 26.
 l. 27. *reðe* = A.S. *hraðe*.
 l. 32. *Heo nomen*, &c. The A.S. text has *Namon ða to ræde*, *þæt him wærticor wære*, *þæt hi sumne dæl heora landes wurðes æthæfdon*, *weald him getimode*.
 P. 93, l. 9. *selt*. The A.S. text has *settle*. But *seld* or *seald* is a seat or chair. 'Ic wolde of selde sunu meotodes drihten adrifan.' (Cæd. p. 275, l. 17.)
 l. 13. *mid þere annesse*. The A.S. text has *mid þære gehealsumnysse*, *þæt hi drohtnian on mynstre*, *be heora ealdres dihte*.
 l. 15. *and heom 3ef*, &c. The A.S. text has *and him forgeaf ingehyd ealra gereorda*; *forðan ðe se eadmoda heap ge-earnode æt gode þæt iú ær þæt modige werod forleas*.
 l. 22. *to dreofde* = A.S. *tostencte*.
 l. 23. *þi bileafden* = *þa bileafden*. The A.S. text has *Hī ða geswicon ðære getimbrunge* = they then ceased from the building.
 l. 24. *to dreofden*. The original has *to-ferdon*, departed.
þeððan. The A.S. text has *sæððan*, and this shows that *þeððan* is an error for *sæððan*. In the Northern dialect of the fourteenth century we find *þepen* = thence.
 l. 26. *Nu eft*, &c. The original has *Nu eft on ðisum dæge*, *þurh ðæs Halgan Gastes to-cyme*, *wurdon ealle gereord ge-anlæhte and geðwære*; *for ðan ðe eal se halga heap*, *Cristes hyredes wæs sprecende mid eallum gereordum*; *and eac þæt wunderlicor wæs*, *ðaða heora an bodade mid anre spræce*, *ælcum wæs geðuht*, *ðe ða bodunge gehyrde*, &c.
 l. 29. *bodeden*, plural, by attraction to *apostlum*.
 l. 33. *iemedede* = A.S. *ge-earnode* = gained. See *iarnede* in l. 35.
 l. 35. *isezen* = A.S. *æteowed*.
 P. 95, l. 3. *wit-utan laðe* = A.S. *unscaððig*.
 l. 11. *dreihninde* = A.S. *drohtnigende*.
 l. 12. *mid name laðnesse* = A.S. *mid unscaððignysse*.
 l. 13. *ne of bitere speche nes* = A.S. *ne he biterwyrd næs*.
 l. 14. *forbere*, if not in the subj. mood, is an error for *forber*; the A.S. is *forbær*.

l. 15. *ercan* may be read *ertan*, which is probably miswritten for *erstan* (first). The A.S. text has *ærran* = former.

liðegelde þan synfullen to þere godnesse. The A.S. text has *liðegode, þam synfullum to gecyrrednysse*, which Thorpe renders 'mitigated, for the conversion of the sinful.' *liðegien* = to moderate, act gently towards, soften.

l. 16. *forsunegede*. The A.S. text has *receleasum* = to the reckless.

l. 20. *murhðe*, not mirth, but an error for *merðe*, greatness. See note, p. 307, l. 18. The A.S. text has *mærða*.

l. 25. *forðnimeð* = *fornimeð*, consumes.

l. 27. *itend* = A.S. *onbryrd*.

Erest, &c. The A.S. text has *ærest on him sylfum ælcne leahter adwæscan, and siððan on his underðeoddum* = first extinguish every sin in himself, and afterwards in those under his care.

l. 30. *wið-utan ufelnesse* = A.S. *on unscæððignysse*.

l. 31. *ʒif* = *ʒife*. The final *e* has probably been dropped as it was in reading, before the following word commencing with a vowel.

l. 32. *godes icwime* = A.S. *gode gecweme*.

l. 35. *riht-wisnesse*. The first *s* is dotted out in the MS., and should therefore be *riht-wisnesse*.

P. 97, l. 2. *un-cladnesse*. The A.S. text has *unscæððignysse*. The scribe perhaps intended to write *unlæðnesse*; for on p. 95, l. 3, he has written *wiðutan læðe* for the older *unscæððig*.

itenð is for *itende* (pl. form of the p. p.) The A.S. text has *onælede*.

l. 3. *niminde*. The A.S. text has *fornymende*.

l. 14. *forʒifnesse and huht*. The A.S. text has *foryyfenysse hiht* = hope of forgiveness.

l. 15. *ʒeomerinde*. The A.S. text has *unrotan*.

l. 17. *ʒif*, an error for *ʒifð*. The older text has *forgifð*.

iðonc. The A.S. text has *ingehyd* = knowledge.

l. 19. *gast, for gaste*. The A.S. text has *gasta*.

l. 26. *het*. The A.S. text has *hatte*.

l. 27. *gode*. The A.S. text has *mærum*, great.

ll. 28, 29. *paul þet hermede cristene men*. The A.S. text has *Paulus ehte cristenra manna*.

l. 30. *cachepol*. The original has *tollere*.

l. 32. *hi neren aferede of nane, etc.* The A.S. text has *hi forsawon ealle, &c.*

l. 33. *wið-utan fore* = A.S. *orsorhlice*, fearlessly.

l. 34. *hehnesse* = A.S. *wurðmynt*.

heriane = A.S. *mærsigenne*.

l. 35. *hine seoffmede mede*. The A.S. text has *gemedemode hine sylfne*.

l. 36. *iundian*. The original has *geneosian*, to visit.

P. 99, l. 2. *godes*. The original has *godas*, gods.

l. 21. *nehstan! al swa he heom er bihet*. The original has *nehstan swa swa hī sylfe*. *He sende efte, swa swa hāc ēr behet*.

l. 29. *onlihte*. The original has *onbryst*.

l. 31. *mid gode dedan! and trewfestnesse*. The A.S. text has *mid ingehyde and arfæstnysse*.

l. 33. *blisse*. The A.S. text has *geðinaðe*, honour.

P. 101, l. 3. *iferende*. The A.S. text has *werod*.

l. 6. *godnesse* is an error for *godcundnesse*, and should have been translated 'godhead,' as the A.S. text has *godcundnysse*.

l. 7. *un-to-delendlich*. The A.S. text has *unascyrigendlice*.

l. 9. *itacned*. The original has *geswutelod*, manifested.

l. 10. *eahte*. The A.S. text has *gestreon*.

l. 11. *iponc on his ehte! he bið þes deofles bern buten he hit iswike*. The original has 'hiht on his gold hord he bið swa swa se apostol cwæð þam gelíc þe deofolgyld begæð.'

P. 121, l. 5 from bottom, *þa he ne dedde he*, to p. 123, l. 24, *forwertene niht*. The whole of this passage is taken from Ælfric's Homily for Palm Sunday. (See Thorpe's edition of Ælfric's Homilies, vol. i. part ii. pp. 215, 217.)

'*Þeah-hwæðere ne nydde he na þæt Iudeisce folc to his cwale, ac deoƿol hī tihte to ðam weorce, and God þæt geðafode, to alysednysse ealles geleaffulles mancynnes.*

'We habbað oft gesæd, and git secgað, þæt Cristes rihtwisnys is swa micel, þæt he nolde niman mancyn neadunga of ðam deofle, buton he hit forwyrhte. He hit forwyrhte ða ða he tihte þæt folc to Cristes cwale, þæs Ælmihtigan Godes; and ða þurh his unsceððigan deað wurdon we alysed fram ðam ecan deaðe, gif we us sylfe ne forpærað. Ða getimode ðam reðan deofle swa swa deð þam grædigan fisce, þe gesihð þæt æs, and ne gesihð ðone angel ðe on ðam æse sticað; bið þonne grædig þæs æses, and forswylcð þone angel forð mid þam æse. Swa wæs þam deofle: he geseh ða menniscnysse on Criste, and na ða godcundnysse: ða sprytte he þæt Iudeisce folc to his slege, and gefredde ða þone angel Cristes godcundnysse, þurh ða he wæs to deaðe acceod, and benæmed ealles mancynnes para ðe on God belyfað. . . .

'Ða Iudei genámon hine on frige-æfen, and heoldon hine ða niht, and ðæs on merigen hī hine gefæstnodon on rode mid feower nægelum, and mid spere gewundedon. And ða embe nōn-tid, papa hē forðferde, þa comon twegen gelyfede men, Ioseph and Nichodemus, and bebyrigdon his lic ær æfene, on niwere ðryh, mid deorwyrðum reafum bewunden. And his lic læg on brygene þa sæter-niht and sunnan-niht; and seo godcundnys wæs on ðære hwile on helle, and gewrað þone ealdan deofol, and him of-anam Adám, þone frumsceapenan man, and his wif Euan, and ealle ða ðe of heora cynne God ær gecwemdon. Ða gefredde se deofol þone angel þe he ðer grædelice forswearh. And Crist

arás of deaðe þone easterlican sunnan-dæg, þe nu bið on seofon nihtum.

I here add Thorpe's translation, which corrects one or two inaccuracies in that of mine :—

'Yet did he not compel the Jewish people to slay him, but the devil instigated them to the work, and God consented to it for the redemption of all believing mankind.

'We have often said, and yet say, that the justice of Christ is so great, that he would not forcibly have taken mankind from the devil, unless he had forfeited them. He forfeited them when he instigated the people to the slaying of Christ, the Almighty God; and then through his innocent death we were redeemed from eternal death, if we do not destroy ourselves. Then it befell the cruel devil, as it does the greedy fish, which sees the bait, and sees not the hook which sticks in the bait; then is greedy after the bait, and swallows up the hook with the bait. So it was with the devil: he saw the humanity in Christ, and not the divinity: he then instigated the Jewish people to slay him, and then felt the hook of Christ's divinity, by which he was choked to death, and deprived of all mankind who believe in God.

'The Jews took him on Friday evening, and held him that night, and on the morrow fixed him on a cross, with four nails, and with a spear wounded him. And then about the ninth hour, when he departed, there came two believing men, Joseph and Nicodemus, and buried his corpse before evening in a new tomb, enwarpt in precious garments. And his corpse lay in the sepulchre the Saturday night and Sunday night, and the Divinity was during that while in hell, and bound the old devil, and took from him Adam, the first created man, and his wife Eve, and all those of the race who had before given pleasure to God. Then was the devil sensible of the hook which he had before greedily swallowed. And Christ arose from death on the Easter Sunday, which will now be in seven days.'

P. 123, l. 8 from bottom. *alesde*, redeemed, set loose or free.

P. 127, l. 9. *hwæn*. I have read the contraction as *n*, it may be *m*. See *hwem*, l. 5 from bottom of the same page.

P. 133, l. 17. *al freosze* = ? *afreosze*, for *gefleosze*, from A.S. *freolsian*, to keep holy day. 'Freolsiāþ Drihtnes restedæg,' Lev. xxv. 2.

P. 135, l. 20. *eðeliche dede*, a [good] deed of little value in itself, because easily done. *Eðeliche* = A.S. *eaðelic*, easily, from *eað*, easy.

l. 28. *bihaþeð* is merely another form of *onhazeð*, is convenient to, from A.S. *onhazian*, to have an opportunity to do a thing, to be convenient. Bosworth quotes the phrase, 'gif me onhagað' = if convenient to me.

P. 137, l. 4. *for godes loue* does not mean for the love of God ; *loue* = sake. Cp. 'þe of his *luuan* adreæg' = who for his sake had endured. (Legend of St. Andrew, ed. Kemble, p. 10, l. 328.) *Godes* = of a recompense, reward, or benefit. Cp. 'manig operne *gôdum* gegrétan,' = many a one greets another with benefits. (Beowulf, l. 3726.) 'Wene Ic þæt he mid *gode* gyldan wille uncran eaferan,' = I ween that he will repay our offspring with recompense or requital. (Ib. l. 2372.)

P. 141, l. 33. *ilokene*, (pl.) closed, shut.

P. 145, l. 4. *dunge wið-uten prikunge*. If *dunge* = *ænenunge*, we may translate 'feasting without satiety.'

l. 11 from bottom. *uuel*, evil, hard or difficult.

P. 147, l. 22. *het-halde* = *ethalde*, retain.

P. 151, ll. 1, 2. This passage seems to be quoted from one of the Apocryphal Gospels. *N.* (in l. 9 from bottom) is perhaps *Nicodemus* and not *Nathaniel*.

P. 155, l. 2. *þet erre weren to-gedere*, that previously was united: The Trinity MS. has *er*.

P. 157, l. 11. *purþ*, an error for *þurh*, through.

l. 21. *utbiwiste*, out-dwelling. 'To heuen, that bese the beste *bewyste*.' (Met. Hom. p. 69, l. 5.)

l. 22. *ituped* seems to be another form of the A.S. *getiðed* = permitted, from *getiðian*, *tiðian*, to allow, permit.

P. 161, l. 21. *Do he to gode*, etc., let him do for God what he can while he is alive. In the translation I have followed the Egerton MS.

l. 36. *Monies monnes sare iswinc*, etc. The rendering in the text is only right on the supposition that *unholde* = *unhale*. We ought, I think, to place a comma after 'would' in line 35, and so connect it with what follows:—'He who does not well while he may, shall not be able when he would, for many a man's hard affliction (i.e. grievous sickness) hath [been] often unfavourable' (i.e. has prevented him from amending his evil life). Here *unholde* will have its proper signification, from A.S. *hold*, favourable, friendly.

P. 163, l. 40. *his* = her, i.e. 'blisse.' This form is common in the Ayenbite of Inwyte.

l. 45. *zelde*, requital, recompense.

l. 46. *solf*. The Egerton MS. reads *suuel*, which may be rendered 'dainties.' It properly signifies anything in addition to the ordinary diet ; anything eaten with bread—sauce, meat. The Trinity MS. B 14, 52, reads, *Þider we sendeð and ec bereð to litel and to selde*.

ll. 55, 56. *es, hes* = her, and refers to *echte*. See note on l. 40.

P. 165, l. 94. *of-dred* is an error for *of-dredde*. The Trinity MS. has *of-draddde*.

l. 95. *mid hom*, probably for *mid hwom*. The Trinity MS. has *mid hwan*.

l. 103. *ordlinghes* = *orlinges* = *horlinges*, whoremongers.

P. 167, l. 108. *temen*. See Lazamon, vol. i. p. 54, and Early Eng. Allit. Poems, p. 38.

l. 118. *penne*, evidently for *ponne* or *peanne*.

l. 121. The Trinity MS. reads, *3ief þe endinge is god al hit is god 7 euel 3ief euel is þe ende*.

l. 133. We may translate this line as follows:—Many a man says, 'Who cares for torment, for that shall have an end?'

P. 169, l. 143. *Swines brede* seems to be the roasted flesh of the swine. A.S. *brede*, roasted meat. See Cockayne's Leechdoms, vol. iii. p. 98.

l. 170. *redde* is an error for *rerde* or *arerde*, upreared, established.

P. 170, l. 175. Read *well* after *done*.

P. 171, l. 179. *and ende* is probably an error for *an-ende*, at the last, finally; *an ende* or *on ende* also signifies 'to the end.' See Castel off Love, ed. Weymouth, ll. 822, 973, and Glossary, p. 79.

l. 192. *on honde*. Cp. O.E. *heranont*, *heranonden*, in respect of this.

P. 172, l. 236. Read *ever* before *any*.

P. 173, l. 214. *bigunne*, had sought; 3rd sing. subj. of *bigan*. A.S. *begangan* (or *began*), to go after.

l. 221. *hi* = ? *ih* = *I*, a form which occurs in the present Homilies.

l. 223. *his* = *I*. See Ayenbite of Inwyt, p. 215.

l. 231. *wow*, is evidently an error for *wop*, weeping (the lection of the Trinity MS.)

l. 232. *to hete*, an error for *to chele*. The Trinity MS. reads, *Hie fareð fram hate to chele, fram chele to hate*.

l. 235. The Trinity MS. has the following reading:—'*Eiðer doð hem wo inoh, nabbeð none lisse*,' each (of these tortures, i.e. heat and cold) cause them woe enough; they have no cessation.

P. 175, l. 253. *tening*. The correct reading is probably *reuing*, robbery. The Trinity MS. reads *rauing*.

l. 260. *borde*. The Trinity MS. has *bode*, command, message, which is followed in the translation.

l. 268. *hechte to*.—*Tihte to*, instigated (them) to, is the reading of the Trinity MS.

l. 271. *of þouhte sore*, bitterly repented.

P. 179, l. 319. The correct reading perhaps is, *3if we serueden god, so we doð for erninges*, if we served God as we do for gains. I have translated as if the reading were *erminges*, i.e. poor ones. The Trinity MS. has very plainly, '*3ef we serueden god half þat we doð for erminges* [*? ernunges*].'

l. 330. *bute we wurpe us iwar*, unless we ourselves be wary.

l. 337. *bene*. Does this mean the well-trodden way? See Gawayne and the Green Knight, ll. 2402, 2475. I have translated as if *bene* were another form of O.E. *bain*, ready, also easiest, nearest.

l. 343. *nüßer hulde*, the downward slope, the lower declivity or incline. *Hulde* = *helde*, Trist. iii. 89; Laz. 12867.

P. 183, l. 380. *zihte* may be an error for *wihte*, weight, measure. (See l. 212, p. 173.) The Trinity MS. has *wihte*.

l. 384. *hali boc*, etc. The Trinity MS. reads, 'On him he sullen ec isien al þat he ar nesten.'

l. 390. *wurse*, inferior. Cp. O.E. *wursen*, to impair, become inferior.

l. 2 from bottom. *Ihesu teke þet tu art*. Thou too Jesus that art, etc. *Teke* is for *to-eken* (A.S. *to-eacan*), in addition, besides, moreover. In this sense we find *teke* in the Ancren Riwe, p. 140: 'Nout one ȝet tis, auh teke þet heo temeð wel hire fulitowene fleschs' = not only this, but she also tameth well her undisciplined flesh.

P. 185, l. 2. *ase þeo* = even as she, *sunne* being feminine.

l. 11 from bottom. *griþ*, mercy, favour. It is also used by Early English writers in the sense of *quarter*, mercy.

l. 10 from bottom. *hwi ne*. This might be rendered 'why not?' but my reason for the present translation may be seen in the Preface to Hampole's Pricke of Conscience, p. xxvi.

l. 5 from bottom. *hwa lif* = each is her life, i.e. each is as dear to her as life. Propertius addressing his mistress calls her his Life:—'*Æratas rumpam, mea Vita, catenas.*'

P. 187, l. 9. *luwiende*, ? for *liwiende*, living. See p. 201, l. 11 from bottom.

l. 10. *sar* is here a substantive, signifying pain, torment.

l. 2 from bottom. *bote*, salvation.

P. 188, l. 6 from bottom. *sufferings*; *stondunges*, like O.E. *stoundes* = afflictions, sufferings. On the three sufferings of Christ, see Ancren Riwe, p. 111.

l. 5 from bottom. *fixed*: *ituht* seems to signify drawn, from A.S. *tyhtan*, to draw.

P. 189, l. 2. *strike* is to stream, flow. See Lazamon, vol. i. 171, 397; Legend of St. Katherine, l. 2514.

l. 18. *for hwam* = for which [purpose].

P. 193, l. 1. *sweieð*. Perhaps this term refers to the playing of musical instruments. A.S. *sweg*, the sound of music, also a musical instrument; *swegan* to sound. Dr. Stratmann suggests O.N. *sveigja*, sway, bend, turn.

bitweonen. Cp. the use of *among* in the phrase 'and lude among' = loud at intervals, Owl and Nightingale, l. 6.

l. 34. *beies* signifies *crowns* as well as bracelets. The Prompt. Parv. has *bee*.

l. 45. This line might be more literally rendered as follows: 'There shall one stir up (mix) for them the golden cup.' Dr. Stratmann suggests that *steoren* is for *steran*, to burn incense, make perfume; but *schenchen* in the next line is rather against this view.

Chelle = *chille* = A.S. *cylle*, cup, originally a skin sewed up and used for a water-bag, hence a flask, bottle, cup.

l. 51. *ciclatune*, a rich stuff from India. Fr. *ciglaton*. (H. Col.)

P. 195, l. 6. *oðe* . . . *Ilong* = along, in the sense of 'cause of,' 'on account of.' Cp. '*Æt þe ys ure lyf gelang*' = it is along of thee that we live. 'Hi sohton on hwon þat *gelang* wære,' Bd. 3, 10 (in Bosworth). 'Gen is *æt ðe lissa gelong*' = moreover along of thee are all my pleasures. Beowulf, l. 4306. See Cymbeline, v. 5.

P. 197, l. 126. *lune*. Dr. Stratmann suggests Dan. *luun*. Prov. Eng. *loun*, *loun*, quiet.

l. 134. *biseon* usually signifies to look after, look to, take care of, provide for. Ancren Riwe, pp. 132, 202, 344.

P. 199, l. 141. *to-drawe* = to lead astray. See Gloss. to Hampole's Pricke of Conscience.

P. 204, l. 3. For '*sin. Through*,' read '*sin, and who through*.'

P. 205, l. 5. *motild* signifies a female pleader. Cp. *begg-ilde*, a female beggar; *cheap-ild*, a female trafficker; *fostr-ild*, a foster-mother; *grucch-ild*, a female grumbler; *maðel-ild*, a prating woman.

l. 5 from bottom. *nim mot*, etc. Cp. the phrases '*say a word for me*,' '*put in a word for me*.'

P. 207, l. 2. *sunfule*, sinners.

P. 211, l. 23. *liuie*. The MS. has *luuie*.

l. 2 from bottom. *mislicunge*, dislike, disgust.

P. 215, l. 16. This quotation occurs in Hali Meidenhad, p. 27.

P. 217, l. 12 from bottom. *seizc* = *seize*, may say.

P. 219, l. 14. *beoð*. The original has *sindon*.

l. 16. *milti*. The original has *miltige and whitige*.

l. 10 from bottom. *to rede*. The original has *to þam ræde*.

l. 6 from bottom. *belamp*. The original has *getimode*.

P. 220, l. 6 from bottom. Read *then* after *thou*.

P. 221, l. 11. *bide nane niede to þan*, etc. The original has *ne gebigde ne ne nydde mid nanum þingum to þam*, etc.

l. 20. *anstāndeude*, standing alone.

l. 21. *paradis*. The older text has *neoræna-wange*.

l. 22. *brūce*, eat, as well as enjoy; the modern English *brook*.

P. 223, l. 10. *gód ȝeðihð*, for *gode ȝeðihð* = groweth, or increaseth

in goodness. *Ʒeðihð* is the 3rd. pers. sing. of *Ʒeðeon*, to thrive, flourish, grow.

oðre Ʒesceafte. The older text has *ealle ða nytenru* = all the beasts.

l. 22. *deað swelten* = *deaðe sweltan*, perish by death.

l. 24. *imugon Ʒecnôwen*. The older text has *Ʒe magon geseon and tocnawan*.

l. 31. *Ʒas* = *Ʒæs*, of that.

l. 32. *Ʒe his*, etc. The older text has *hwi he his*, etc. = why he, etc.

P. 225, ll. 6, 7. *Ʒa wearð*, etc. Thorpe's rendering is, 'Then there was rapidly a great increase of people.'

l. 11. *an man*, one man, not a man.

l. 13. *ennen* for *enne*, alone.

l. 15. *Wrec* for *wirc*. A.S. *wyr*.

an arc. The older text has *enne arc*.

l. 18. *Ʒc Ʒegáderi*. Thorpe's rendering is, 'I will gather into thee of beast-kind and of bird-kind *mates of each*, that they may hereafter be for foster.'

l. 23. *wéter Ʒéotan*. Thorpe correctly renders this term by *water-torrents*, from *peote*, a cataract, torrent.

ll. 28-30. *Ʒc wille . . . folce*. I will set my covenant betwixt me and you for this promise: that is, when I overspread the heavens with clouds, then shall be shown my rainbow betwixt the clouds. (Thorpe.)

l. 31. *Ʒemenézed*. The A.S. text has *gemyndig*.

P. 226, ll. 11-13. *There was*, etc. Translate as follows:—There was nevertheless one family which had never bent to any idol, that had ever worshipped the true God. (Thorpe.)

P. 227, l. 6. *awendan*. The A.S. text has *gebíged*.

l. 8. *numan, and lac*, etc. The older text has *numan; Ʒæra manna numan Ʒe wæron entas and yfel-dæde. Eft ðonne hī deade wæron þonne cwædon Ʒa cucan Ʒæt hī wæron godas; and wurðodon hī, and him lác*, etc.

l. 10. *and beswicene mennisc . . . Ʒa*, etc. The older text has, *and Ʒæt beswicene mennisc feoll on cneowum to þam anlicnyssum, 'and cwædon, "Ge sind ure godás and we besettað urne geleafan and urne hiht on eow." Ða,* etc.

l. 13. *deofel-Ʒyld*, an idol, properly a sacrifice or offering made to devils or false gods. It occurs in the *Abrenuntiatio Diaboli*, and has puzzled the translators, 'Ec forsacho Diabolae end allum diabolgelde.'

l. 20. *hefonlice*. The older text has *healican*, supreme; *Ʒes cenne* (to this kin) is put for the A.S. *Ʒyssere mægðe*, for this race. In the later text *Ʒes* is probably an error for *Ʒese*. The correct form *Ʒise cynne* occurs a little lower down (l. 23).

l. 30. *twies acenned*, twice born. (Thorpe.)

l. 34. *forwyrhte were*, had become guilty or forfeited (our freedom).

P. 229, l. 7. *hēsne*, for the older *hæse*.

l. 9. *gelocnisse* signifies properly sign, miracle; but it here translates the A.S. *gelingnysse*, speech.

l. 12. *berieles*. The older text has *byrgenum*.

l. 17. *nam . . . micel anda* = A.S. *nam . . . micelne ándan*, showed great envy.

ll. 18-20. *þa warð*, etc. Now was one of the twelve of Christ's companions, who was called Judas, seduced by the instigation of the devil. (Thorpe.)

l. 25. *wel reowén* = A.S. *wælhreowan*; *zenuman*. The scribe seems to have been in some doubt as to the conjugation of this verb, which admits of no change in the preterite plural.

l. 34. *soð 3eleafen*. *3eleafe* is not neuter but masculine. The older text has *soðne geleafan*.

P. 231, l. 13 from bottom. *abiden of fe laford to þe none inn come*. This should be rendered—'await until the lord, at noon, should come to his abode (house).'

P. 233, l. 13. This quotation occurs in Ælfric's first Homily, 'De Initio Creaturæ':—'*He hylt mid his mihte heofonas and eorðan, and ealle gesceafta butan 3eswince, and he besceawað þa niwelnyssa þe under þyssere eorðan sind. He awecð ealle duna mid anre handa.*' (pp. 8, 9.)

l. 7 from bottom. *cheteð*. So in MS., but evidently an error for *chereð*.

P. 235, l. 1. *a wūnder-worder* [? *worden*] = in wonderful (wondrous) words.

l. 3. *la liéf* = A.S. *la leof*, O domine!

l. 33. *ses*, an error for *þes*, of the.

P. 236, l. 24. After *inviters* read *to the city* (= *to berie*.)

P. 237, l. 8. *þat þe mōre his* = and what is more.

l. 10. *ampres*. The A.S. *umpre*, *ompre*, signifies a swelling, perhaps an ulcerous swelling.

l. 22. *ehten* = *tehten*? taught.

l. 26. *þeses* = ? *þesse* = dative plural.

l. 35. *witellice* = *witerlice* or *witodlice*.

P. 239, l. 2. *merchestowe*. In the translation I have read *merthestowe*, and perhaps wrongly so; for *merchestowe* may stand for *meorce-stowe*, a place marked out, an appointed place, from A.S. *meorce*, a boundary, limit.

l. 8. *letes*. As no imperative singulars (or plurals) in *-es* occur in these Homilies, I think we must read *lete his us nefer fandie* = let us never prove, or have experience of, it: *fandian* governs the genitive in A.S., as '*Ne fanda þu þines Godes*,' Deut vi. 16.

l. 12. *oft* may be an error for *oð*, until. (See l. 15.) If so, the translation of ll. 11, 12 must be amended, and instead of *into*

darkness, etc., we must read *into darkness until doomsday, when all God's enemies shall, etc.*

l. 21. *þer midenarde . . . werpeð abéc* = turn away from the world, or turn their backs upon the world.

l. 31. *sandlice*. I have translated this as if it were an error for *sunderlice*; but a more careful examination of the passage induces me to think that we ought to read *s[c]andlice*, disgraceful, shameful.

P. 241, l. 7. The quotation in this line is from Ephesians vi. 11.

P. 243, l. 6. *heriscole* = *here-gescole*, war-band.

P. 245, l. 15 from bottom. *tacheð*. T.* has *leareð us ȝ teacheð þurh a forbisne*.

l. 13. *ȝef þes lauerd*. T. has *ȝif þe husebonde*.

l. 12. T. reads *to-broken* after *hus*.

l. 7. *ha*. T. has *ho*.

P. 247, l. 4. *aȝein*. Royal MS. has *aȝeines*. T. reads *somen for somet*.

l. 6. *nurhð*. T. has *murð*. The Royal MS. has, very plainly, *nurð*. Dr. Stratmann seems to think *mirhð*, gaiety, noise, is the correct reading; but *nurð* (for *gnurnð*), murmuring, muttering, makes good sense. Cp. A.S. *gnornian*, to murmur, lament, and O.E. *nurnen*, to mutter; and see 'Allit. Poems,' B. 65.

For a *pet*, T. has *til þ*.

l. 9. T. has *fares fram* instead of *from*.

l. 10. *bihoueð*. T. has *biheueð*.

l. 20. *ileanett*. T. has *ileaued*; Royal MS. has *ilenet*.

l. 31. *þat me*, etc. T. has *þat is mesure*.

l. 33. *vnmeoð*. T. has *unmeað*.

l. 34. *on hest*. T. reads *hom nest*; for *deme*, it reads *demande*.

l. 35. *þeo*. T. reads *þa þ*.

P. 249, l. 3. *wit*. T. has *wites*.

l. 9. *lonc*. T. has *long*.

l. 10. *elheowet*. T. reads *ille heowet*. See Ancren Riwele, p. 368.

l. 11. *hat*. T. has *bides*.

l. 12. For *hweonene* and *comme*, T. has *hweðen* and *com*.

l. 17. After *freineð* T. reads *him*, and for *he* reads *ha*.

l. 21. T. has *men* for *me*.

l. 36. *readien*. T. has *reoden*.

P. 251, l. 2. T. has *stinc* for *stench*.

l. 4. *for . . . for*. T. reads *þ . . . þ*.

l. 6. *þat*. R. reads *þer*.

l. 10. *draken*, drakes, i.e. dragons. Satan is sometimes styled the 'drake.'

l. 12. T. omits the second *ham*, and reads *grot* for *groat*.

- l. 15. T. reads *froden* for *froggen*.
 l. 16. *nease* gristles, the gristle of the nose.
 l. 17. *eaureskes*. Royal MS. has *eaureskes*, but T. has *eafroskes*.
 l. 19. *meaðen*. T. has *maðekes*; for *remunge* R. has *reminge*.
 l. 20. *snawi*. T. has *snaw*.
 l. 22. *aðet*. T. reads *til*.
 l. 29. T. reads *an* after *Euch*.
 l. 31. After *ant* T. has *ter taken*, moreover.
 l. 33. For *þe*, Royal MS. has *þes*.
 P. 253, l. 1. T. reads *alre* after *for þe*.
 l. 8. *unseli*. Royal MS. 17 A. 27, has *unselie*, the proper plural form; *hare*. T. has *hore*.
 l. 10. *edwiteð*. Royal MS. has *etwiteð*.
 l. 16. *wontreaðes*. Royal MS. has *wondrades*; T. has *wan-dreades*.
 l. 19. *schokeð*, *her*, *rueð*. T. has *schekeð*, *hear*, and *runeð*.
 l. 25. *i wis*. T. has *þis*.
 l. 33. *hauæð*, *þurue*. T. has *haues*, *þarf us*.
 P. 254, l. 1. *fee*, i.e. property, treasure.
 l. 6. For *I may*, etc., read *I am not able*.
 ll. 6, 7. For *do now tell*, etc., read 'Do now, Sister Prudence, what behoveth thee (to do), quoth Strength, and warn (defend) us,' etc.
 l. 26. *Whatever*, etc. More literally, 'Whatever I may be of hardship (misfortune), I do not fear on account of softness (prosperity or luxurious living).'
- P. 255, l. 6. *lað*. T. reads *leað ant for [his] wrenches Ich con* = for I know his wiles.
 l. 8. *þe ant*. T. has *þu*.
 l. 18. *ba*. T. has *baðe*.
 l. 24. *worldlich*. T. has *eorðlich*.
 l. 26. *for*. T. has *for na*.
 l. 27. *licomlich*. T. has *lichomliche*.
 l. 31. *readeð us*. T. has *teacheð us 7 leareð*.
 l. 33. *unweotenesse*. T. has *unweonesse*.
 P. 256, l. 9 from bottom. For *joyful and lovely*, read *nobly and richly*.
 P. 257, l. 5. *luft*. Royal MS. and T. read *lust*, pleasure.
 l. 9. *me ne*. T. has *me self ne*.
 l. 11. *ei*. T. has *eauer ani*.
 l. 22. *lane*. T. has *leane*.
 l. 25. *dreaien*. T. has *drahen*.
 l. 26. *treowiliche*. T. has *treweliche*; Royal MS. reads *treowliche*.
 l. 35. *schimmeð*. T. has *schimereð*.
 P. 258, l. 17. For *countenance*, read *beauty* (or *glory*).

l. 32. For *face so joyful*, read *beauty (or brightness) so intense*.

P. 259, l. 1. *wel is riht* = it is very right.

liðeliche is not an error for *blīðeliche*, as it is also the lection of T.; *liðeliche* = attentively, from O.E. *līðen*, to listen, give ear to. *lustnin*. T. adds þ *helden us swa stille hwið fearlac us agrette* = that kept ourselves so still while Fear greeted us.

l. 4. *ofte*. T. has *ofte*.

l. 9. *þurue*. T. has *þurn*.

l. 12. *sehe*; *seh* in T., which uniformly omits the final *e* in the 2nd pers. sing. pret. indic.

l. 13. *ȝe*. T. has *ȝoi*.

l. 19. *þrumnesse*. So in T.

l. 25. *ful*. T. has *fulle*.

etscene. T. has *edscene*. In the *Ancren Riwe*, pp. 116, 140, 154, 206, we find *edscene*, *edscene* = easily seen, apparent, manifest.

l. 29. *iseh*. T. has *biseh*.

After *heouenliche*, T. reads *weordes*, hosts, companies.

l. 32. *o*. T. has *to*.

l. 35. *ich ne . . . lengre*, T. has *ine . . . of hire lengre*.

P. 261, l. 2. *a unwerȝeð*. T. has *ai unwercheð*, and has *Novem ordines ibi sunt* before *nihe wordes*. For *wordes* it has *woredes*.

l. 4. For the first *on*, T. has *of*.

l. 5. *hwile*. T. has *hwiles*.

l. 10. *poure*. T. has *of poure ȝ lahe*.

l. 14. *biheolt*, *hare*. T. has *biheld*, *hore*.

l. 19. *haliche*, *blissen*. T. has *haliliche*, *blisse*.

l. 22. *feolohlukest*. T. has *felahlukest*.

l. 23. *libbinde*. T. has *libbende*.

l. 25. *feierlec*. T. has *feirleic*.

l. 31. *sittende*. T. has *sittinde him*.

l. 32. *a setnesse*. T. has *an setnesse*.

P. 263, l. 21. *munne*, *spealie*. T. has *numne*, *spalie*.

l. 28. *þe odre*, *he*. T. has *þoðre ha*.

etlunge. T. has *eatlunge* = estimation; but *eilung* = ailing, pain, grief, envy.

l. 35. *bigotten*. T. has *bizoten*, R. *bizeoten*, poured, cast.

l. 36. *nanesweis*. T. has *o nane wise*. R. *onane wise*.

P. 264, l. 1. *joyful*. Translate 'diligent in these songs of praise, as it is written,' etc.

P. 265, l. 12. *neh ne neh* = *neh ne seh ich al* (T.).

l. 15. *trof*. T. has *prof*.

l. 17. *unwine*. T. has *unwines*.

l. 20. *folkin*. T. has *fonden*.

l. 22. *wunne*. T. has *pine*.

ah. T. reads þ.

- l. 28. *farlac* is *fleme* . . . *strenče* is omitted by T.
 l. 29. *nu quoð*. T. has *nu nu quoð fearlaic*.
 l. 30. *muri*. T. has *muri tale*; and for *sondes* reads *sonden*.
 l. 32. *ow*. T. has *ow quoð meað*. For *stunde* and *noðres*, it reads *stude* and *nowðeres*.
 l. 33. *warnest*. T. has *warnes*.
 P. 266, l. 4. *after the will of their mistress*. More literally, after Will their mistress.
 P. 267, l. 1. *as*. T. has *as euer*.
 l. 3. *pat is*. T. has *pe (is)*.
pat hird. T. reads *his hird*.
 l. 4. *beon*. T. has *beon se*; and for *don* it reads, *don al as ham luste ase wil hare lafdi ȝ nawt ase wit ham tuhte*.
 l. 6. *peos*. T. has *pes*.
 l. 7. *pat*. T. reads *to*.
 l. 10. *islep*. T. reads *i pe slepe*.
 l. 12. *luue*. T. reads *ȝ luue*.
 l. 13. *ant*. T. has *ȝ his*.
 l. 18. *Strencē*. T. reads *ȝ strenče i God ȝ meað*.
abuten ende. Amen. T. ends here.
 P. 269, l. 3. *mildeu*, honey-dew. See note on *mildew* in Philological Society's Proceedings for 1865, p. 5.
 l. 22. *bekinde*, basking, warm. Cp. the modern 'basking.'
 P. 273, l. 30. *karlische*, not *churlish*, but *human*. O.E. *carl*, a man; *carl-man*, a male.
 P. 277, l. 25. *westi*, destitute. See p. 285, l. 29.
 P. 283, H. 17, 18. *Bale drinch* = poisonous drinks. The Ancren Riwle calls the two drinks here referred to *attri drinch*. 'God, for ure scenesse dronc *attri drinch* o rode.' (p. 364.)
 l. 33. *luue lettres*. See Ancren Riwle, p. 388: 'A last he com him suluen, and brouhte þet gospel ase lettres iopened, and wrot mid his owune blode saluz to his leofmon, of luue gretunge uorte wown hire mid, ȝ forte welden hire luue.'
 P. 285, l. 9. *derennedes* (? *dereinedes*). I can make nothing of this verb except by connecting it with *darraign*, O.E. *dereiny*.
 'A monek he sende him in message, ȝ dude as pe sley,
 þat lond, þat him was ȝiue, þat he ssolde him vpzelde,
 Oper come, ȝ *dereyni* þe riȝte mid suerd in þe velde.'
 (Specimens of Early English, p. 65, l. 84.)
 l. 21. *querfaste*, transversely. This meaning of course connects it with modern Eng. *queer*, Ger. *quer*. In the Ancren Riwle we have *heteueste* (= *hetelueste*), which seems to have been equivalent to *uileueste* (p. 244), but which the editor renders 'closely confined.' 'Ine stonene þruh biclosed *heteueste*.' (p. 378.)

Note on the Rhythm of De Octo Vitiis.¹

The homily 'De Octo Vitiis' is a fair specimen of that which, as I have elsewhere said,² may be defined as semi-alliterative verse or rhythmical prose. The whole piece can be divided into lines having something of the same 'swing' or cadence as is usually found in Anglo-Saxon verse, but the alliteration is not kept up with much regularity. It was excellently adapted, no doubt, for the purpose of recitation aloud. Certain words of explanation, and all the Latin quotations, are not to be counted as belonging to the rhythmical portion. In order to show this more fully, a portion of the commencement of the piece may be thus marked off:—

'*Omnia nimia*, etc.; þæt is on engliſc—

Ealle oferdone þinge deriað,
& seo gemetegung is ealra mægna modor.

Se oferlyfa on æte & on wæte

Deð þone man unhalne & his sawle gode læðetteþ,
Swa swa ure drihten on his godspelle cwæð.'

In the first of these lines, there is an alliteration in the *d*'s of *oferdone* and *deriað*; in the next, in the *m*'s of *gemetegung*, *mægna*, and *modor*; in the third, in the vowels commencing *oferlyfa* and *æte*; but in the next two lines there is no trace of it. The chief rule that is observed throughout is, to have two emphatic syllables (or sometimes three) in each half-verse, the number of more slightly accented syllables being immaterial. In such a short specimen, the cadence can hardly be appreciated, and the reader may easily fail to perceive it altogether; but it is nevertheless apparent enough after a page or two has been read over carefully. The stops introduced in the present text are the dots and semicolons which were made by the original scribe. Besides these, there are numerous others by a second hand, which have been introduced with the utmost correctness, and have reference only to the method of reciting the lines. For instance, the pause in the *middle* of a line is frequently indicated by a sort of inverted semicolon, such as often occurs in the *middle* of the lines in some MSS. of *Piers Plowman*. But in *no* instance is this mark introduced at the *end* of a line. On the other hand, an *ordinary* semicolon often appears at the *end* of a line, but never in the *middle*. Slight as the marking of the rhythm seems to be to any one not accustomed to it, it is a very certain guide to any one who is familiar with it; and it is, moreover, of very great importance, from the simple circumstance

¹ Kindly communicated by the Rev. W. W. Skeat.

² See my 'Essay on Alliterative Poetry,' in the edition of Bp. Percy's *Folio MS.*, by Hales and Furnivall, vol. iii.

that attention to it will often decide *with certainty* many dubious points in the parsing of the sentences ; and may also assist in detecting any transposition or omission of words. A very little practice would enable a reader with a good ear to mark off the lines without any assistance from the dots occurring in the manuscript ; and it is precisely because I have myself succeeded in this experiment that I am convinced that the cadence of the verses was *intentional*, and not existent only in my own imagination. But the fact is, that the present piece is no solitary example ; there are plenty of such specimens, and I may especially mention one in much later English, viz. Dan Jon Gaytryge's Sermon, in 'Religious Pieces in Prose and Verse,' ed. G. G. Perry, E. E. T. S. 1867.



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